CHRISTS Gratious Message from the Throne of GRACE, To all the Prisoners of *HOPE.*

ZACH. 9. 11.

As for thee also, by the blood of thy Covenant, I have sent forth thy Prisoners out of the pit, where there is no water.

By TIMOTHIE BATT, *Physitian.*

Printed in the yeere. 1644.

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GIFT FROM—
DAVID H. McALPIN.

TO
THE HIGH AND
MIGHTY PRINCE
CHARLES,
King of Great *Brittaine*,
France and *Ireland*, &c.
AND
TO THE RIGHT HONORABLE THE LORDS
and COMMONS assembled
in the High Court of
PARLIAMENT.

Grace and Peace bee multiplyed from God the Father, and from Jesus Christ whom he hath sent.

SIRS,

THough it might seeme Ingravity that the Sprouts in *Libanus* might attinge or touch the tops of the Cedars in

Libanus, Notwithstanding, it is the most princely dignity, and the highest honour to the highest Cedars of *Libanus*; to overshadow & defend the lowest sprouts. Was it honorable in King *Agrippa*, *Felix* and *Festus*, to lend audience to *Paul* a chayned Prisoner? And will it not bee counted an honorable thing to your Highnesse, and to Your Honorable Lords to countenance the Contemplation of your Prisoner concerning the Prisoners of Hope? Were the gleanings of *Ephraim* better then vintage of *Abiezer*? and is not our Contemplation concerning Christs Prisoners, more fruitfull then the Vine with its fullest clusters? the Starres which are obscured in the presence of the brightest Sunne, are profitable in his absence, giving their light to the sublunarie travilers: Howsoever the light of these our Contemplations for the present may seeme as darkenesse; yet if

through your Princely favour, and your Honours protections these may be allowed; they will give a glimmering light to the poorest soule, and most distressed spirit: It will bee to them as the flowing springs of Solace, and as the pleasant influence from the highest starres. How will they sing of love because of the Fathers dearest love? how will they speake of glory in Christ the prince of glory? when they shal understand that they are set free by the blood of his Covenant out of the pit wherein there is no water. *Zach. 9. 11. As for thee also, by the blood of my Covenant, I have sent forth thy Prisoners out of the pit, wherein is no water.* When they shall finde that their Lord was anoynted to set the loose out of the Dungeon of death and darkenesse: and that hee was the chosen Redeemer to breake the barres of death, throw open the gates of hell, and knap in

sunder the chaines of the Devill. Isa. 61. 1, 2, 3. The high and honorable are not ignorant, that the greatest prince under heaven, and the mightiest Monarch in the sublunarie world are poore prisoners of hope unto Christ mediatour of the covenant, King of his bought & Redeemed. Is the Earth beholding to the watery clouds? and the lowest plants to the highest planets? & are not all Terren & earthly Princes beholding to Christ King of Kings and Lord of Lords for ever. The Prisoners of hope in this state and Kingdom are almost infinite in number. How many thousands lye sicke at the poole of *Bethesda*: how many thousands of mourning and drooping hearts waits for Christs springs of love more then *David* did for the waters of *Bethlehem*? I might say, how many Millions wounded in their consciences, bleeding in their bloods; lies waiting at

this houre before the throne of grace for the sweete, and cleare countenance of God the Father, therefore they sigh and groane for his assurance through his Adoption of children, for his liberty through the Redemption from Eternall bonds, for his righteousnes through his presentation glorious, and for his joyes and consolation through the law of the Spirit of life and obsignation: as they have found under your Highest, Noblest and worthiest favours, a gratious defence and loving protection, so they doubt not, but that two wings and two shadowes will be one wing and one shadow for their prosperity & protection: Considering, that there is such a neerenesse of union between the Princely Head, and the Honorable shoulders of this Royall state and Kingdome. I with the Prisoners of Hope had neither gold nor silver, riches nor treasures, pearles

nor jewells to present unto His Highnesse, or to the Honorable Assembly; save these lines of love for acceptation: Not doubting, but our present will bee as rich as the Queene of *Shebats* was in *Ierusalem*; and as *Benjamins* and *Judahs* was in the sight of *Joseph*, sith the presenter with the Prisoners of Hope, presents nothing else but a present concerning the Love of God the Father, the rich treasures and the righteousnesse of Christ Mediator, of the joyes, love and peace concerning the Spirit of glory our comforter: knowing that is not convenient for the meanest to be offensive to the highest, and the weakest troublesome unto the Honorable: We by generall petition, desire and request that His Majesty with your Honours, might honour the poorest with your shadow and vindication, and we in generall shall bee bound by an everlasting obligation, to wish

all

all peace, all unity and concord betweene His Majesty and your Honours for ever. Oh that the Lyon of the Tribe of *Judah* would not only crowne the Lyon with strength and fortitude, but also honor his poorest Prisoners with peace and sweet tranquility. Oh that the King of Kings might shine gloriously upon the head of His Majesty, and the Prince of Princes might shine favorably upon the Nobles of this Kingdome. Oh that the gratious favour of him that was in the Bush, and the deare love of him that was upon the Crosse might compose these differences, put an end to these great distractions, and make two one in this our Native Country. Whilst we thus desire and wish the welfare, prosperity and dignity of this State and Kingdome, we shall waite for His Highest and Princely acceptation, and your noblest and worthiest approbation of this Trea-

tise:

tiſe concerning the Priſoners of Hope, ſith it is no leſſe then the meſſage of the King of Kings unto a King, an Ambaſſage from the Prince of glory unto Princes: and a Contemplation of the Throne of grace to all that waits for grace in Iſrael. Therefore ſilence ſhall conſtraine us, whileſt we wiſh for the higheſt glory, the richeſt mercy, for the deareſt bounty, and for the greateſt love that flowes from the Thron of grace to fall upō you, that your dewes may be more ſoft then the dewes upon the tender herbs, that your light may bee more ſplenderous then the ſun in the Meridian, and that the ſtability, firmeneſſe and glory of this State and Commonwealth may be faſter fixed then the celeſtiall Orbe. *Amen, Amen, Amen.* Then ſhall the ſonnes of *Sion* ſing a ſong of Melodious, the daughters of *Jeruſalem* make a harmony victorious, and the pooreſt

priſoners

Prisoners of Hope shall sit under your shadows most joyous, each giving glory, praise, honour, truth, and thankesgiving to him that sitts upon the Throne now and for evermore: Recording that sentence memorable throughout all ages and generations. *Apoc.* 4. last. *Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.*

Your Majesties most humble subject, and wishes to your Royall Crowne and dignity; As also to your Honorable Lords and Commmons, sate in High Court of PARLIAMENT.

TIMOTHY BATT.

AN

An Epistle to the Prisoners of Hope, beloved of the Father, and bought by the blood of Christ their blessed and dearest Redeemer.

IS the knowledge of the unsearchable riches of Christ made knowne to the Prisoners of miserie? and shall not I direct my speech to them in the rarest Elegancie? Are rare things spoken concerning the citie of God? are excellent thing spoken concerning the streames that make glad the Citie of our God? And are not rare and excellent things spoken concerning the Prisoners of our God? I had rather my mind should forget its high conceivement, I had rather my affection should loose it sweet contentment, then I should forget

forget my sentence concerning their solace and delightments. How should I forget them whom our dearest Lord hath not forgotten? Why should I not set them before mine eyes, whom hee hath presented in his gratious presence. For whom was he annoynted? if not for his distressed flock? For whom was hee wounded? if not for wounded consciences and poore distressed catives? For whom was his bloody Crosse, his bitter Agonie? if not for his dearest ones and Prisoners of great calamity. Will our Lord leade his captives into captivity? No, Will he relinquish his gasping and groanings hearts? No, they are more pretious to him then the rarest gemms, they are more beautifull in his eyes then the beautifull diadems, and more choise to him then the choysest treasure. Who are written betweene his breasts? if not they, who are charactered upon his heart? if not they, or who are counted or esteemed above all Terrene or Earthly treasures? if not they, For

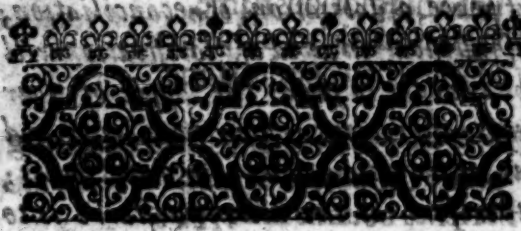
they

they are beloved of the Father from Eternitie, they are bought by the Prince of grace and glory, they are sealed by the spirit of life and liberty: O ye Prisoners of Hope! are you not as deare to your dearest Lord in the day of tribulation as in the day of salvation; in the day of temptation, as in the day of reconciliation, in the day of affliction, as in the day of Adoption. I know you have bin wounded by the darts of Satan, bin accused by the accuser of the brethren, you have had warre with the flesh and corruption, and have been bruised like the bruised reede, and broken like the Potters vessell. I know that the sunne should bee as darkenesse, if that you should not behold the Sonne of righteousnesse, that the morning starre should be obscure, if the morning starre should not appeare in puritie, and the face of ten thousand Angels should appeare as dimnesse, if that you should not behold the face of the Angell of the Covenant in gratiousnesse. Hence I am assured

ured the word of grace, of life, of hope, of peace, of salvation, of reconciliation, of justification, and of glorification will be as deare to you as the apple of your eyes, as precious as your owne lives, and as neere unto you as your owne soules; therefore as the morning starre is to the travellers in the wildernesse, as the orientall sunne to them that sit in darknesse, as the rarest jewells to them that have no riches: So will this message be to you his bleeding Prisoners. Therefore I cease to crave acceptation, sith these of you are lovingly accepted, ever wishing you grace from your loving Father, blessednesse and hope from your blessed Redeemer, to whom bee given glory and honour in the Churches for ever and ever, Amen.

T. B.

When



WHen I in blood involved was,
cast out to open shame:
His dearest love did then appeare,
to everlasting fame.

Before I saw the Sunne of light,
the sunne did shine one me;
Before the morning starre arose,
all darkenesse I did flee.

But when the Sunne and morning star,
appeared in the day:
All darkenesse vanisht from my sight,
I saw a glorious way.

Of love, of peace, of grace, of hope,
of rest and great glory,
Free from all wrath, debate, and jarres,
from malice and envie.

In

In love the Saints doe praises sing,
unto his glorious name,
The glorious riches of his grace,
in joys they doe declaime.

While they were chain'd in fetters strong,
under the power of hell,
His riches bountie did appeare,
free mercy did excell.

For he redeemed them from chaines,
from fetters set them free,
By deerest love and pretious blood,
procuring liberty.

That they might have accesse by faith,
unto his highest grace:
And live by faith which is in him,
in his most holy place.

Hence are the gemmes of rarest worth,
appearing in his sight:
Beholding his most glorious face,
his everlasting light.

When clouds of darkenesse did beset,
their soules incompast round:
Overwhelm'd were they by hellish fiends,
they woe and sorrow found.

Then

Then shin'd he forth in the sweet face,
of Christ the Prince of peace:
When he by death did reconcile,
all enmitie did cease.

That they might stand compleate in (robes,
more pure then the gold; (stones,
More rich then gemmes and precious
a hundred thousand fould.

When they were naked and unrob'd,
impurest in his sight:
In vestments pure cloth'd he did,
in them he tooke delight.

Sith he presented them most pure,
compleat in Christ to be:
Whilst he gave them to be in Christ,
their great felicity.

When they were sons of wrath & death
shut out of hope most sure:
He gave to them inheritance,
amongst the Saints most pure.

That they might have a lott and hope,
amongst the Saints most deare:
All glorying hearts in praises high,
with Saints that doe in feare.

When

When they were fate from Christ the vine,
of peace and pretious love:
His gratious face on them did shine,
his bounty they did prove.

When they were made one with the vine,
to be in him for aye:
In-joying springs of pretious joyes,
in the eternall day.

When they were prisoners of his hope,
involv'd in dust below:
His throne of freest grace imbrast,
to hell he did not throw.

Their bleeding hearts and drooping minds,
involu'd and wrapt in blood:
By freest grace and dearest love,
bought to eternall good.

That they in love might prayses sing,
unto his glorious name:
Rich glorious praises of his grace,
they might to Saints declaime.

Shall they forceasse exalting praise?
singing free grace for ever:
His bounty will they not record?
to Saints that faileth never.

Praise

Praise, glory, now perpetually,
from his abundant store:
Oh honour that most glorious name,
both now and evermore.

Whilst

WHilſt that my Muſe
upon high object bent,
High thoughts poſs'd,
but to what intent;
Let Priſoners view,
and theſe ſweet lines peruſe,
Peruſe in love,
and faultie lines excuſe,
The piercing power,
of my intellect,
My loweſt thoughts,
to higheſt did erect,
Memory Retaind,
thought of a ſubject rare,
Queene will conſenting,
ſomewhat to declare,
Affliction joynd,
with thoſe in combination,
High thoughts conceiv'd,
in my contemplation.
And conſcence paralells,
affection ſtrong,
Its rareſt plea,
I muſt my theme prolong,

Sith

Sith that no obiect,
to the view or sight,
Gives such sweet solace,
to the soules delight,
And graces power,
grants its free consent,
That all my theame,
of Christ was congruent,
That pen might stay,
and I might cease my verse,
Of Christ in prose,
the more I might rehearse.

Christs gratious Message from the Throne of Grace, to all the Prisoners of hope.

Rom. 8. 1, 2.

There is therefore now no condemnation to them which are in Christ Jesus, who walke not after the flesh; but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sinne and death.

WHen we look upon the Sun, Moone and Starres, and behold the wisedome, mercy, and power of the Father towards humane generation; it makes us to stand amazed, and astonished, so when wee looke and behold the wisedome, mercy, and power of the Father shining forth in Christ the morning Starre, the Sonne of everlasting

lasting grace and bounty; it makes us to wonder and admire at that which shineth forth to us in the morning starre, and glorious Sonne of righteousnesse. That which shineth to us by in and by the Creature, is not comparable to that which shineth toward us in and through the Lord Jesus. What is the brightnes of the morning starre to Christ the morning starre? or what is the beauty and glory of the sunne, to Christ the Sun of glorious righteousnesse? or what as the beauty of things terrene & earthly to things sublime or heavenly? hence the Apostle memorates and records the excellency of the Lord Jesus Christ by the priviledge the Saints received in and by him, according to the Text. *Now then there is no condemnation to them which are in Christ Jesus, who walke not after the flesh, but after the Spirit*, Rom. 8. 1. Beloved, our manner is by way of exposition or contemplation; Now then there is no condemnation: They have been cast out to the open shame of their faces, they were not swadled in the day of their Nativity, but troden in their blood, and overwhelmed with the deepest miserie, they have been alienated

from the throne of grace, estranged from the mercy seate, and have lived without God in the world, they have beene in the blacke swadle bands of the Devill, under the claves of the roaring Lyon the Devill, and have beene children of wrath as well as others. The truth of the premisses is granted: notwithstanding, there is no condemnation to them, sith the being of the Saints in Christ frees them from all the gulfes of horrid miseries whatsoever: They have many sinnes, many infirmities, iniquities and transgressions, they are an offending and erring people out of the way as well as others: they have beene silenced before the throne of Justice, they have sinned and shot their arrowes below the glory of the Father, the truth of the premises is granted: Notwithstanding, there is no Condemnation to them which are in Christ Jesus, sith the Father of eternall mercy hath given unto them an absolute Nonimputation of offences in the Lord Jesus, in whom hee hath reconciled his beloved Saints and peculiar: in the act of Justification hee hath given to his Saints a generall acquittance, freeing them from sinne, in-

iquity and transgression by the blood of the Lord of life and glory, and by the death of him who was the onely beloved of his bosome; hence comes in those rare sentences of divine testimonies. *Who shall lay any thing to the charge of Gods chosen? it is God that justifieth, who is it that shall condemne? it is Jesus Christ that is dead, yea, rather that is risen againe, who is at the right hand of God making intercession for us.* Rom. 8.33,34. To them is given the priviledge and dignity of union, they are branches to Jesus Christ the blessed and fruitfull Vine of his Church. *I am the Vine, ye are the branches,* John 15.5. they are members to Jesus Christ their blessed head and reconciler, to wit, Members of his flesh & of his bones, Eph. 5.30. they are the choise pretious and deareſt spouse of the Lord Jesus Christ. *My beloved is mine, and I am his; he feedeth among the Lillies,* Cant. 6.3. they are not onely deare to Christ because he hath bought them, but they are neere to Christ, because they are made one with him; *The glory that thou gavest me, I have given to them, that they may be one as we are one.* John 17.22. What Devill therefore shall accuse? the

accuser

accuser of the Brethren is cast out of the heavenly places. *And I heard a great voyce out of heaven saying, Now is come salvation, and strength and the Kingdome of our God, and the power of his Christ; for the accuser of the brethren is cast downe, which accused them before our God day and night.* what hell shall terrifie? sith the Lord Christ hath triumphed over hell, death, the devill and all Evills. *O death where is thy sting, oh grave where is thy victory. The sting of death is sinne, and the strength of sinne is the law. But thankes be to God, which giveth us victory through our Lord Jesus Christ, 1 Cor. 15. 55 56, 57.* shall the law adjudge us? noe, sith wee have a gratious Mediatour who ever presents us glorious in the sight of his gratious and heavenly Father; hence it is spoken by the holy Ghost, that Christ entred into heaven to appeare in presence of God for us. *For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it selfe; now to appeare in the presence of God for us. Heb. 9. 24.* shall death amaze or trouble us? no; for by the death of Christ wee are delivered from the servitude and slaverie of death. *That*

through death he might destroy him that had the power of death, that is the Devill, and deliver them who through feare of death, were all their life time subject to bondage. Heb. 2. 14, 15. What though the venamous Serpent seeke to sting thee? yet be not thou dismayed: what though the Law morrall would accuse, artaigne or condemne thee before the barre of justice? yet be not discouraged: what though death with the sting thereof would amaze thee? yet bee thou not amazed, sith there is no Condemnation to thy soule or conscience, sith thou art in Christ Jesus, and he pleades thy cause at the right hand of the Father saying, This my people stands righteous before thee in my righteousnesse, holy through my holinesse, and pure thrgugh my purity and integrity: am I not their Lord of pure and divine righteousnesse? am I not their prince of glory who hath presented them pure, spotlesse and intire in thy sight? Am not I the Mediatour of thy everlasting grace & mercy? who was made not onely unto them wisedome and redemption, but also righteousnesse and sanctification? was not

not I arraigned at the barre of *Pontious Pilate*, that they might not be arraigned at the barre of justice, accused of my native countrymen, that they might bee excused in thy presence, condemned by their injudiciall sentence to free them from condemnation. I stood in the place of *Manasseth*, that Idolater, in the roome of *Paul* that Blasphemer, in the stead of *Peter*, that denier, when mine could not beare the heate of thy burning wrath and indignation; I stood and beare their iniquities, when they could not tread the winepresse of thy fury, I trode the winepresse for them, thou laydst the sins of mine upon my shoulders, thou didst cast thy darts through my sides, I was wounded, I was chastised, I was broken to peeces for them, being made sinne for them, who being thy sonne knew no sinne, that they might bee made the righteousnesse of God in mee. *Now there is no condemnation to them which are in Christ Jesus, who walke not after the flesh, but after the Spirit, Rom.* 8. 1. I have made death temporall a bethof downe, a place of rest, and a sweete passage to my glory, did *Israel*

passe through the red sea and the waters did not overwhelme them? did Judah and Rheuben passe through the waters of Jordan & those did not offend them? and shall not mine passe through the gates of death, and shall that destroy them? no, I have taken away the death of death spiritual, I live in mine by hope, I have made them to cast Ankor in the throne of my grace and dearest mercy, *in whom wee have an Ankor of the soule, safe and firme, entring into that which is within the vaile. Heb. 6. 19. Which hope we have as an Ankor of the soule both sure and steadfast, and which entreth into that within the vaile.* I live in them by love, I have made them live in Me by my love: So that there love to me is above treasures, riches and honours, above Father, Mother, wife and children, above bonds, chaines, and fetters, above temptations, anguish or tribulation, above the malice of the Divell, the terrours of the law, the horrours of hell, the darts of the world, and the warres of the flesh. I have made them to leave all thinges terrene and earthly, and to pitch on those things which are high and heavenly;

venly; My love to them in their value and estimation is above Rubies, Saphires, pretious gemmes, carbuncles and pretious Iewels, ten thousand mountaines of gold in their sight are undervalued. I am the chiefest of ten thousand, the loves of men and women are disaccounted, sith my love to them is above the loves of Jonathan and David. The freenesse of my love hath made them love me intirely and freely, and the eternity of my love hath made them love Me eternally, hence have I spoken of them. John 17. 28. *And I have made knowne to them thy name, and will make it knowne, that the love wherewith thou hast loved me, may be in them, and I in them.* I have made them live the life of faith, though their faith overcoms the world, *and this is the victory that overcommeth the world, even your faith.* 1 *Joh.* 5. 4. though their faith repulseth the fiery darts of Satan, *above all taking the shield of faith, whereby ye shall bee able to quench the fiery darts of Satan. Ephes.* 6. 16. Though their faith is more pretious then gold that is tryed in the fire; *That the tryall of your faith being much more pretious then of gold that perisheth, though it bee tryed*

with fire, might bee found unto praiſe and glory at the appearing of Jeſus Chriſt, 1 *Pet.* 1. 8. Notwithſtanding it is mine, I make them to beleeve in my Father, and in my ſelfe whom hee hath ſent. I made them my beloved, injoyers of eternall life, glorie and beatitude. I made them to abide in me by faith, whilſt I abode in them by love, the truth thereof, is witneſſed by my Apoſtle. *I am crucified with Chriſt, nevertheleſſe I live, yet not I, but Chriſt liveth in me, and the life that I now live in the fleſh, I live by the faith of the ſonne of God, who loved me, and gave himſelfe for me.* I alſo have taken away death eternall, for I have reconciled mine to the Father by an everlaſting reconciliation; I have brought with mee the everlaſting robes of righteouſneſſe. I have taken away all their ſinnes, iniquities and tranſgreſſions by my blood moſt pretious: I have made them one by union, that they might enjoy a being in Me and in my Father.

Hence the ſecond death ſhall have no power of them, I my ſelfe have ſpoken it. Apoc. 20. 6. *Bleſſed and holy is hee*

that

that hath part in the first resurrection, on such the second death hath no power, but they shall be Priests to God, and of Christ, and shall reigne with him a thousand yeares.

What hath the world to say to my people? true it is, they have beene drunkards, persecuters, blasphemes, they have beene alienated from my glory, estranged from my love, and without my presence in the world, but I have washed them in the purest fountaine, I have made their scarlet die whiter then the snow, their bloody crimson whiter then the wooll; are they defiled like the Menstruous cloath? no, are they leprous as was Naaman the Assirian? no, they are purer then the purest Nazarene. What hath the flesh to pleade against mine? true it is; before I came to live in them, their minds were clouded with Egyptian darkenesse, there wils resisted my words of reconciliation, their affections were involved in things terrene and sublunarie, their hearts harder then the rockes or milstone; and their consciences were the habitation of the blacke fiends of darkenesse; but since I tooke up my rest in them, I appeared the glorious light of the Gospel of life

and

and redemption, I have removed their darkeneſſe, I have made them conformable to my ſacred and holy wil, I have ſet their affections aloft in the heavenly places, I have ſoftened their obſtinate and obdurate hearts, and have cleanſed their conſciences from ſin by my blood moſt pretious. Now old things are paſt away, and all things are become new: now they are my workmanſhip created in Me to good workes, that they ſhould walke in them. Now my peace, my joy, my love, my grace, and my liberty dwells in them. Am I not King and Lord commander in the ſoule? Am I not prince and Lord defender of the conſience? Am I not Maſter and governour of the affections? yea, though ſinne is in their fleſh, yet my grace is in their ſpirits, for I am in them both grace and glory; *therefore there is no condemnation to them that are in Chriſt Jeſus, who walke not after the fleſh but after the Spirit.*

What can the world ſay againſt thoſe that are my redeemed and reconciled? They will take away their good name, I ſuffer the Angels of light to beſpot their garments, I permit the legaliſts to defame & to blemiſh their converſations, but

but the servant is not greater then his Master, nor the Disciple then his Lord. If they take away their name, I have given them a name which is written in the booke of life, & charectered it upon my breast for ever. If they take away their liberty, yet have they alwaies liberty to the throne of my hevenly grace and higheſt mercy, if they take away their goods, yet are they enriched by my heavenly grace and treasure of wisdome; if they take away their vestments, yet stand they cloathed with my garments of everlasting righteousnesse: And if they take away their lives, yet their lives are hid in me & in my Father. *Therefore there is no condemnation to them which are in Christ Jesus, which walke not after the flesh but after the Spirit, Rom. 8. 1.* There is a threefold ground why there is no condemnation to them which are in Christ Jesus.

The first ground is this, sith the Eternall justice of the Father is satisfied. I argue thus; if the eternall justice of the Father in and by Christ is satisfied, then there is no condemnation to them that are in Christ: But the Eternall justice of the Father is satisfied in & by Christ, therefore

therefore there is no condemnation to them that are in Christ. That the justice of the Father is satisfied in and by Christ, is evident: first upon denomination. Christ is called the Sonne of the Father, in whom the Father is well pleased; so the holy Ghost hath related in the Evangelist Mat. 3. the last. *This is my beloved Sonne in whom I am well pleased.* As if the Father should speake thus to his people, Let all my people know that I know of justice no more, of wrath no more, of indignation and vindication no more, true, it is my pleasure to hide my face, my joy, my peace, my rest, my glory, and the rateneſſe of my communion from mine; notwithstanding such hath beene my divine and rarest pleasure, that my delight alone is in the Sonne of my bosome, my glory in the prince of grace and glory, and my rest is in him whom I have constituted and appointed to bee Mediator of the Covenant of grace and bounty, amongst the Saints triumphant, none are accepted to dwell in my presence but in and through my beloved: amongst my Saints and warriours Militant, none are well pleasing in my sight but in and

through

through the Son of my bosome, hee is the sweet smelling sacrifice most gratious & acceptable before Me, I my selfe have spoken it. Eph. 5. 2. *And walke in love, as Christ hath loved us, and given himselfe an offering: a sacrifice to God for a sweet smelling savour.* The Mirhe, the Aloes, and the Cassia are not sweet in my presence, the sweetest gumes, the frankinsence, and pleasant oyntments are not pleasant in my nostrills; nothing is pleasant before me but the first begotten frō the dead, and prince of the Kings of the earth. I have undervalued al my Angels, respecting none but the Angels of the everlasting covenant, though my pleasure was to give them a song of praise for ever, counting them worthy of the light of my countenance, dignifying them with the honour of messengers & protectors, not withstanding they could not answer my purity, nor satisfie my justice I have disesteemed the sonnes of men, though I made them Lords over my creatures, the noblest of my workemanship, and gave to them both purity and innocency; notwithstanding they cannot answer my demands, nor appease my wrath nor furie, I have disaccounted

of

of the bodies of bulls, of beaſts, of goats; and I have prepared a body by and for my ſelfe, I my ſelfe have ſpoken it. *Wherefore when he commeth into the world, he ſaith, ſacrifices and burnt offerings thou wouldeſt not, but a body haſt thou prepared.* *Heb.* 10.5. Hence I have accepted of the body of the Lord of life for my people, of the blood of the prince of glory for the children of death and miſery, of the death of him that is the Mediatour of of the Covenant of life and promiſes, for the curſe and death of my peculiar. *Now then there is no condemnation to them which are in Chriſt Jeſus, which walke not after the fleſh but after the Spirit, Rom.* 8.1.

The ſecond ground why there is no Condemnation to them who are in Chriſt Jeſus.

Becauſe the law is ſatisfied, the law is ſatisfied actively and paſſively, my beloved was to preſent my people compleat, pure and holy, without ſpot or wrinkle, unblameable, unreproveable and righteous, to make of unrighteous righteous, of unholy holy, of impure and defiled, pure and undefiled, which in

and

and by him was performed, when hee fulfilled all righteousnesse, when he answered every jot and title of my law required, when hee was made sinne for mine, that they might bee made the righteousnesse of God in him. 2 Cor. 5. the last. He answered my law passively, for he was wounded, bruised and broken to peeces, who but your Lord was led as a Lambe to the slaughter, and as a sheep before the shearer as dumbe? who but your Lord, cried out upon the Cross, my God my God, why hast thou forsaken me? who but your Lord sweat water and blood in the day of his passion? beloved, thou cammest short of the glory of God, yet thy deare Lord bought thee, the prince of glory sought thee, & the shepheard of the covenant came and performed all for thee, hence, he is the end of the law for righteousnesse sake. Rom. 10. 4. *Christ is the end of the law for righteousnesse sake, to every one that beleeves; therefore there is no condemnation to them that are in Christ Jesus, who walke not after the flesh but after the Spirit, Rom.* 8. 1.

The third Ground why there is no condemnation to them that are in Christ Jesus.

Because they are united to the Sonne of my love, had they not beene united to the vine of rarest vertue, the Lord of richest wisedome, the bridegroome of sweetest love, then might they have bin condemned, but because of their union, they injoy communion in him and with him: by their union they injoy a threefold voice.

The first is the voice of Reconciliation.

The second the voice of Adoption.

The third, the voice of Justification and Redemption.

Of the first, to wit concerning the voyce of Atonement or reconciliation, the day hath been that the wall of seperation hath beene betwixt thee and the Father, the hand writing of ordinances against the conscience, the blacknesse of darkenesse had overclouded the soule, thy sinnes, iniquities, and transgressions had separated between me and thee, and the whole heavens were overcast with the mists of dimnesse, till I speake of rarest

rarest love in the Sonne of my love, till I speake of peace in the reconciler of my Redeemed, till I spake of Rest to all your restlesse soules under heaven, because my Sonne hath reconciled mine through his pure and pretious blood, hence I have nothing against them that are washed in his blood; because I have made an attonement in and through him who hath beene my choise and beloved servant: therefore I have no charge against them who have beene children of wrath and enemies against my Majesty. As my love, my grace, my peace, my glory rests in him; so my peace abides in him: hence hath he left the Legacie of deerest and pretious love. *My peace I give unto you, my peace I leave unto you, not as the world giveth, give I unto you; Let not your heart be troubled nor feare. Therefore there is no condemnation to them that are in Christ Jesus, who walke not after the flesh but after the Spirit.* Rom. 8. 1.

The second voice of Christ, is the voice of Adoption; As our Justification, our Redemption, our Union, our Reconciliation, our vocation and Glorification are in Christ. So our sonneship

or

or Adoption is in Christ: If the Father of glorious mercy account thee a branch, it is because thou art in Christ the vine, if hee account thee a member, it is because thou art in Christ the head, If hee account thee one of the espoused, it is because thou art in Christ the Bridegroomed. If he account thee a son, it is because thou art in his deare and welbeloved Sonne; hence I come to draw thy soule to me, I make to thee thy priviledge. According as I have related by my servant Iohn. 1 *Ioh.* 3. 1. *Behold how great love the Father hath given to us, that we should bee called the Sonnes of God.*

That though thou wast a slave of hell, a vessell of wrath, a child of perdition, a bondslave to the law, and under the ridged and severe tyranny of the devill: notwithstanding, I have chosen thee to be one of mine by the covenant of my freest grace and bounty, I have redeemed thee for my selfe, and called thee by my name, I have adopted thee to be one of my sonnes and children by adoption, when I tooke up my rest in my beloved: I preached peace to the peaceless, liberty to the bondmen grace

to the graceleſſe, riches to the poore, and aſſurance of ſonſhip to them who are and have not beene my ſonnes by adoption: hence though no creature pitty thee, though Angels ſhut their eyes againſt thee, and all the ſublunarie Creatures ſhould bid thee adew and fare-well, notwithſtanding I come to imbrace thee, and to love and delight in thee for ever, ſince the day that I adopted thee, have I not filled the ſoule with the joyes, comforts and ſolaces of my ſpirit? have not I ſealed thee to the day of Eternall redemption by the ſeale of Adoption? have not I given thee the ſpirit of prayer and ſupplication? have not I given thee the aſſurance of life and ſalvation? *Now then there is no condemnation to thy ſoule which are in Chriſt Jeſus, for thou walkeſt not after the fleſh but after the Spirit.*

Thirdly, the voice of God in Juſtificatiõ; how in juſtificatiõ? yea beloved, this is the Admirable worke of the ſpirit of glory, that we are aſſured that we are redeemed by the blood of Chriſt incomparable, that wee are reconciled by the death of Chriſt unſpeakable, & that wee are aſſured that wee are juſtified by the righte-

ouſneſſe of Chriſt undeclarable, I being juſtified in Chriſt, how ſhould I injoy any thing but ſalvation? Am I not made compleate in him that is the head of all principalities and powers? Am I not cloathed with the righteouſneſſe of the Sonne of righteouſneſſe? more bright then ten thouſand Sunnes? Am I not waſhed, purified and clenſed in the pureſt, rareſt and moſt pretious fountaine which is in the Kingdome of the deare Sonne of God? hence I ſhall enjoy the horne of ſalvation the great, free and eternall ſalvation in Chriſt. *Now then there is no condemnation to me that am in Chriſt Jeſus, who walke not after the fleſh but after the Spirit.*

Moreover theſe three things preſerves the Saints from death and condemnation.

1. The love of Chriſt.
2. The power of Chriſt.
3. The glory of Chriſt.

What ſaid I the Love of Chriſt? yea: ſearch the hights above, ſound the depths beneath, extend thy thoughts abroad to all the parts of the ſublunarie

Orbe,

Orbe, and thou shalt finde no love like the love of Christ: is the love of a mother so deare to her child? is the love of a husband so deare to the wife of his bosome? as Christs love is to his Church. no: with the same love wherewith the Father hath loved Christ, with the same love hee hath loved the Church and chosen: the Father loved Christ from eternity, Christ hath loved the Church from eternity; the Father through his tender love did not leave his beloved in the day of his Crosse, when he cryed out My God my God why hast thou forsaken me; *Thou wilt not leave my soule in grave, neither wilt thou suffer thy holy one to see corruption. Psal.* 16. 10.

Loe the Lord Christ will not leave his poore servants, his deareſt jewels & his pretious Saints in the dayes of greateſt miserie and calamity. Psal. 9 10. *The Lord is a refuge to the poore, a refuge in due time, in the day of trouble.*

The Fathers love to the Lord Christ was so great, that he set him above principalities, above might, above power, and above all things; that all things in heaven & earth might bow & bend before him: *Wherefore God hath exalted him,*

and

and given him a name, above every name, that at the name of Jesus every knee should bow, both of things in heaven, of things on earth, and of things under the earth. Phil. 2. 9. 10.

The love of the Lord Christ is so deare to his, that hee hath exalted them above all, *to him that overcommeth, I will give to sit with me in my throne, as I have overcome, and sit with my Father in his throne. Revel. 3. 21.*

The Father loved Christ so intirely, that hee filled him with the riches of righteousnesse, the treasures of wisedome, and the plenitude of all heavenly excellencies; Christ loves his Church so affectionately, that hee fills her with heavenly joyes, & he enriches her with all spirituall and heavenly gifts, *blessed be God the Father of our Lord Jesus Christ, who hath blessed us with spirituall blessings in heavenly things in Christ, Eph. 1. 3. therefore through my love there is no condemnation to mine, they walke not after the flesh but after the Spirit. Rom. 8. 1.*

Secondly

Secondly, Because of the power of Christ, there is no condemnation to them that are in Christ.

His power is not onely the cause of our vivification from the dead, of our Collocation in the heavenly places, of our faith in his name, But also of our conservation to eternall life and salvation. John 17.2. He defends thee by an internall and efficatious power, when thy spirit says that thou art overcome, the spirit saith thou art more then a conquerer through him that loved thee, every day thou art a conquerer through his blood, a victorer through his death, a tryumpher through his righteousnes, neither the darts of hell, the fire bales of the Devill, the strength of the law, the warres of the flesh, nor the puissant strength of the world can vanquish thee: for thou art defended by a strength invincible, thou art protected by a power unconquerable, thou art invironed by a might insuperable, and thou art garded with a force inexpugnable, Am I not thy Rocke, thy shield, thy Buckler, & defender? Am I not thy Sun thy shaddow, thy horne of Salvation & deliverer? Am I not he that carries thee

above one Eagles wings? that breakes the bow, the speare and sheild and vanquisheth, overcommeth and conculcateth under my feete all the enemies of thy salvation? my strength is above powers, my might above dominions, my glory above principalities, and my Puissance above all the opposers of thy life and addoption. Hence there is no condemnation to thee, for thou art kept by my power to salvation, not walking after the flesh, but after the spirit.

Thirdly, the glory of Christ is the cause why there is no condemnation to them which are in Christ Jesus, that walke not after the flesh but after the Spirit.

Christ speakes after this manner to his Saints Beloved, I have written your name upon my breast, I have ingraven them in the booke of life, I have presented your cause in the presence of my Father by my blood most pure, by my death most victorious, by my righteousnesse most acceptable, therefore for the glory of my grace, I will not leave you. I that am the Lord of life, the well spring of living waters, that eternall and everlasting life given of my

Father: I have layd up your lives in the throne of my grace, I have treasured them up in the throne of my mercy: and for the glory of my mercy I will not desert you: have I bestowed so great cost as to adventure my life, bloud, my death, my righteousnesse and my glory for thee? did I leave my height of glory to fetch thy Soule from the lowermost hell, from the gates and barres of eternall death, from the black clawes, clutches and swadle bands of Sathan? have I given thee communion with my Father, and with my selfe in all the treasures of heavenly righteousnesse; and made thee one of my members, one of my branches, one of thy espoused and dearest friends? and shall I now forsake thee? I am that faithfull, *Yea and Amen*, and will keepe my promise; I will bee with mine to the end of the world. *Mat.* 28. verse last. *There is therefore no condemnation to mine, they walke not after the flesh but after the spirit.*

We proceed to the second part of the text which walke not after the flesh but after the spirit.

The blessed Apostle argues by evi-

dant arguments; that there is no condemnation to them which are in Christ Jesus. The first Argument is, If that to the Saints victorie over sinne and death is given to them by Jesus Christ, then is there no condemnation to them that are in Christ. But to the Saints victorie over sin and death is given to them by Jesus Christ, therfore there is no condemnation to them. Rom. 7. the last. *I thanke God through Jesus Christ our Lord. So then, with the minde I my selfe serve the law of God: but with the flesh the law of sinne.*

If the law of the Spirit of life hath freed us from the law of sin and death, then is no condemnation to them that are in Christ Jesus: But the law of the spirit of life in Christ Jesus, hath freed us from the Law of sinne and death, therefore there is no condemnation to them which are in Christ Jesus. Rom. 8. 2. *For the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sinne and death.*

If God hath sent his Son to redeeme his owne from sinne, and that sinne was condemned in the flesh of Christ for there sakes, then is their no condemnation to them: But God sent his owne

some to Redeeme them, and that sinne might be condemned in his flesh, therefore there is no condemnation to them. Rom. 8. 3. *For what the Law could not doe, in that it was weake through the flesh, God sending his owne Sonne in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh.*

If they who are in Christ Jesus walke not according to the flesh, but according to the Spirit, then there is no condemnation to them; But they that are in Christ Jesus, walke not according to the flesh, but according to the Spirit, therefore there is no condemnation to them. Rom. 8 1. *There is therefore now no condemnation to them which are in Christ Jesus, who walke not after the flesh, but after the Spirit.*

Those that are in Christ Jesus walk not after the flesh, but after the Spirit. They live the life of faith, of love, of hope, of peace, of grace, of mercy & consolation; through their union they live the life of freedome, & liberty in the state of grace, the life of praise and prayer to the throne of glory through their Redemption, they live the life of assurance, of Mercy, grace and peace, through their Adop-

tion, they live the life of purity, boldnesse and joy through their justification, they live the life of holinesse, of chastitie and sobriety through their Sanctification. My branches walk through the strength of sweetnesse, my members walke in the power of my wisedome, my spouses walke in the joyfulnesse of the light of my Countenance. Since the day that I washed them in my blood most pure, they will not polute their bodies, since the time that I gave them assurance that they were the sonnes of God, they doe walke as deare and loveing Children: since the moment that they have beene fild with my joyes, my comforts, my consolations, my influences of divine grace and solace: they are filled with praises, honorings, and praisings of my holy name: My Spirit leades them into all truth; when the Spirit of truth shall come, he shall teach you all truth. *Iohn 14.26. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*; My Spirit leades them into all obedience; *For as many as are lead by the Spirit of God, are the sonnes of God. Rom. 8. 14* My spirit leades them not to contentions.

tions, to backbitings, to slanderings, to railings, to whisperings, to lyings, to reproachings, to Envie, Malice, hatred, contempt, Disdain & Revenge. But to mildnesse, gentlenes, curtisie, Meeknes & lenity, to joy, to peace, to love, to gratiousnes of spirit & sobrietie. Gal. 5. 18, 19, 20, 21, 22, 23. But if ye are led by the spirit, ye are not under the law; *Now the works of the flesh are manifest, which are these; Adultery, Fornication, uncleanness, lasciviousnes, &c But the fruits of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, against these there is no law.* There is not a prayer from my grace, to the throne of grace, but my spirit hath beene the cause thereof, there is not a praise from the praise of my glory, but my spirit is the instrument thereof. If they call my Father their Father, it is by the spirit of Adoption, Rom. 8. 15. *For ye have not received the Spirit of bondage again to feare, but ye have received the Spirit of Adoption, whereby we cry, Abba Father.* If mine groanes with sighes and groanes with unspeakable and unutterable, it is by my Spirit of Sanctification. *Rom. 8. 26, 27. Likewise the Spirit also helpeth our infirmities, for we know not what we*

ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered, and he that ſearcheth the hearts knoweth what is the minde of the Spirit: becauſe he maketh interceſſion for the Saints according to the will of God. If mine are conſolated through conſolation, it is by Spirit of conſolation. 2 Cor. 1. 4, 5. *who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we our ſelves are comforted of God: For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.* Doe my people incounter with hell, ſinne, the law, death, the Devill and all evills without my preſence? no, doe my people Navigate upon the mighty ſeas of miſerie, doe they ſaile over the vaſt Ocean of calamity without my aſſiſtance? no, I am not onely their Lord victorer to triumph over hell by heaven, over death by my life, over ſin by my blood, over the law by the law of the Spirit of life, over the fleſh by my ſpirit, over the Devill by my death, over the world by my glorious and triumphous victorie, I am not onely their Lord acquirer of glory by relinquiſhing of my glory, of righte-

ouſneſſe

ousnesse by fulfilling all righteousnesse, of peace by the peace of my crosse, of love by the losse of the sence of love, but I am there Lord conductor and leader to my heavenly glory. What morning starre conducts them to rest, but I the morning starre? what sonne of beauty leades them to the light of felicity, but I the sonne of righteousnesse? I am the sunne by day, and the cloud by night: I am the only captaine of my redeemed and purchased; I am the day starre that alwais appeares in the hearts of mine; *Therefore there is no condemnation to them which walke not after the flesh but after the Spirit. Rom. 8. 1.*

A sweet Contemplation.

Oh the depth of the sweet love and mercy of my Lord that bought Me! what no condemnation to me? No, I am washed in the blood of the lambe immaculate, I am presented spotlesse in spotlesse robes, I am Redeemed from amongst the prisoners of no hope, I am united to the sonne of God, and injoy communion with him. My soule who shall condemne thee? shall death, shall hell, shall the law, shall the Devill, shall the world, shall the flesh? no, for they

are not in thy beloved; what though *London England* and the whole world band themselves against thee, what though Legallists, the Angells of light, the world and all the rable of hell shall beset thee on every side? what though the neareſt and them which should be deareſt to thee, raise lies, slanders, reproches, rebukes, ignominies and all evills against thee? yet be not dismayed; for there is no condemnation to them who are in Christ; Now thy thoughts shall be continually upon thy free redemption, thy rich justification, thy sollid sanctification, thy glorious Adoption, thy wonderfull union, and thy eternall glorification; now thy spirit is full of love, of praise, of glory, saying with the Apostle, Rom. 8. 1, 2. *Now then there is no condemnation to them that are in Christ Iesus, who walke not after the flesh but after the spirit. For the law of the spirit of life in Christ Iesus, hath made mee free from the law of sinne and death.*

The Philosopher saith, there is a hidden and secret vertue in the starres and planets; not inconsonant to Scripture, canst thou restraine the sweet influences of Pleiades? And that there is a hidden

vertue

vertue in gemms and precious jewells that none can understand but those that are skilfull lapidaries? So Christ is a hidden and inclosed excellency in Christ the Lord of life and Prince of glory, and who can restraine the influences of his goodnesse? or who can understand the richnes of his love, but those who have knowne him by experience, who can speake of the glorious robes of righteousnesse, but those that are cloathed with the glorious robes of righteousnesse? who can make mention of the rarenesse of Adoption, but those who have obtained Inheritance immortall and immarcessable? or who can declare concerning the liberty of grace and glory, but those that have accesse to the throne of grace by the spirit of glory? hence came the rare experience the blessed Apostle found in and through the hand of the Mediator, who delivered him from the law of sinne and death by the glorious and indissoluble Law of life according to the Text Rom. 8. 2. *For the law of the spirit of life in Christ Iesus, hath made me free from the law of sinne and death.*

The law in Scripture is taken severall waies. First,

First, Sometimes for the rule of mercy and peace, because from it the Saints injoy Mercy from the bowels of mercy in God the Father, & from Jesus Christ Mediatour of the Law or Covenant. Gal. 6. 16. *As many as walke according to this rule, peace be unto them and mercy, and upon the Israel of God.*

Secondly, sometimes it is taken for the law of faith, fith in and by that wee doe not onely beleeve the pardon of sins through the blood of Christ, the non Recordation of iniquity through the mercy of the Father, and the free injoyment of God to be our God and heavenly Father in that Covenant of life peace and Adoption, but also because that we by that Covenant are under the command of the Father, the mind and will of the Lord Christ the gracious mediatour of the law of life & reconciliation. Rom. 3. 27. *Where is boasting? excluded, by the law of works, nay, but by the law of faith.*

Thirdly, Sometimes it is called the New Testament, not onely in opposition to the old; but because the Father of deareſt mercies hath beene pleased to reveale and testifie a more full fruition

and

and Communion of his love in the remission or condonation of iniquity in the blood of his deare Sonne, *Luke* 22. 20. *Likewise also he tooke the Cup after Supper, saying, this Cup is the new Testament in my blood which is shed for you.*

Fourthly, Sometimes it is tearmed the new Covenant, to denote that high dignity, great Prerogative and wonderfull priviledge that is given to them under this Covenant: sith, in this he becomes their God and bountifull Father, Remembreth their iniquities no more, Writes his law in their hearts, And teacheth them the high and deepe truths of the Gospel. *Jeremiah.* 31. 31, 32, 33, 34. *Behold the dayes come saith the Lord, I will make a new Covenant with the house of Israel, and with the house of Judah, Not according to the Covenant that I made with their Fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my Covenant they breake, although I was an husband unto them saith the Lord. But this shal be the Covenant that I will make with the house of Israel after those dayes saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God and they*

shall

shall be my people. And they shall teach no more every man his neighbour, and every man his Brother, saying, know the Lord. For they shall all know me, from the least of them unto the greatest of them: saith the Lord, for I will forgive their iniquities, and I will remember their sin no more.

Fiftly, Sometimes the everlasting Covenant, saith God, doth not only become our God and Father, But our God and Father to eternity. Not only forgiving and pardoning sinne, but forgiving and pardoning sinne and iniquitie for ever and evermore: Not only writing the law of life and love in the hearts of his people, but he Characters it in their hearts by a Character that cannot be deleted or extinguished. *Isay* 55. 3. *Incline your eare and come unto me, heare, and your soule shall live. And I will make an everlasting Covenant with you, even the sure mercies of David.* Isaiah 54. 10. *For the Mountains shall depart, and the Hills shall be removed, But my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee.*

Sixtly, And in the text it is called the law of the Spirit of life.

1. Not

1. Not only becauſe it gives eternall life to the ſonnes of Adoption.

2. Becauſe that it frees the ſonnes by Adoption from the Law of ſinne and death: But alſo becauſe it is eſtabliſhed in the hand and breaſt of the Lord of life. *Rom.* 8. 2. *For the Law of the Spirit of life in Chriſt Jeſus hath made me free from the Law of ſinne and death.*

2 Why is it termed the Law?

1. To anſwer, The truth of propheeie which hath beene delivered by the Holy Ghoſt. *Iſaiah* 2. 3. *And the people ſhall ſay, come yee, and let us goe up to the Mountaine of the Lord, to the houſe of the God of Jacob: and he will teach us of his waies, and wee will walke in his pathes. For out of Sion ſhall goe forth the Law, and the word of the Lord from Jeruſalem.*

2. To diſtinguiſh it from the Law of Nature, The Law Ceremoniall and the Law Morrall. *Jer.* 31. 33. *But this ſhall be the Covenant that I will make with the houſe of Iſrael after theſe daies ſaith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my People.*

3. Metaphorically or Reſpectively, as the Lawes in France are not the

Lawes of Spaine, not the Lawes of Spaine, the Lawes of England: So the Law of the spirit of life is not the Law of Sinne and Death.

4. To denote that although the Saints are not under the Law of accusation, arraignment, execution, and condemnation: Nevertheleſſe they are under the Law of grace, Faith, Peace, Mercy and Reconciliation. *Rom.* 6. 14. *For ſinne ſhall not have dominion over you, for yee are not under the Law but under grace.*

Thirdly, Why the Law of the Spirit.

Firſt, Becauſe the Spirit reveales it. *John* 16. 14. *He ſhall glorifie me, becauſe he ſhall receive of mine and declare it to you.*

Secondly, Becauſe the Spirit of God ingraves it in the hearts of all thoſe that are in Covenant with the Father and Jeſus Chriſt, whom he hath ſent.

Thirdly, Becauſe the promiſe of the Law or Covenant is conſonant to the fruits and workings of the Spirit of life and glory. *Gal.* 5. 22. *But the Fruits of the Spirit is Love, Joy, Peace, Longſuffering, Gentleneſſe, Goodneſſe, Faith, Meekneſſe, Temperance, againſt ſuch there is no Law.*

Fourthly, Why in Chriſt Jeſus? Not without

without grave consideration.

First, If all heavenly divine and excellent blessings are in Christ Jesus, then the Covenant or Law of life is in Christ Jesus: but all heavenly divine and excellent blessings are in Christ Jesus, therefore the Covenant or Law of life is in Christ Jesus. *Ephes.* 1. 3. *Blessed be the God and Father of our Lord Jesus, who hath blessed us with all spirituall blessings in heavenly places in Christ Jesus.* 1 Cor. 1. 30. *But of him are yee in Christ Jesus, who of God is made unto us Wisedome, and Righteousnesse, and Sanctification, and Redemption.* Is wisedome without him that is the treasure of wisedome? No: Is Righteousnesse without the Lord of Righteousnesse? No: Is Redemption without our blessed and most gratious Redeemer? No: Is Sanctification without him that Sanctifieth his by his blood most deare? No: Or is the Covenant of Grace and life without the Lord of life? No: In man there is not only the excellency of memory, the fareneſſe of affection, but also the highnesse of understanding: in the Sunne there is not only beauty, splendor, but fareneſſe of efficacie: So there is not only

ly Redemption, Justice, Sanctification, and Wisedome: But also the Covenant and Law of life and mercy.

Secondly, This Covenant or Law is established by the death of Christ Mediator: Therefore it is meet and expedient that it should be in Christ Mediator, *Heb. 9. 15. And for this cause hee is Mediatour of the New Covenant or Testament, that by meanes of death for the Redemption of the transgressions that were under the first Testament, they which are called might receive the the promise of eternall inheritance. Heb. 12. 24. And to Jesus the Mediatour of the new Covenant, and to the blood of sprinckling: which speaketh better things then that of Abell.*

Thirdly, Because that he hath performed all that the Morrall Law requireth, the Morrall Law required of thee, absolute compleat and intire Righteousnesse, it demands of thee exact perfect and strickt obedience, it binds thee over that thou shalt not speake one word before the barre of Justice, that thou shoote no arrow below the glory of God, & that thou answers eternall infinite & equall commands of the Father,

but

but thou art come too short of his glory, thy obedience is not answerable to his requires, and thy arrowes are on this side the throne of grace and mercy: but the Lord Christ became the surety, he hath payed all thy debts; though more in number then the sand upon the Sea shore, he hath borne the sence of anger, of wrath, of heate and justice, when thou stoodest quivering before the barre of justice then he answered for thee. When Angels stood wist and silent, sith they could not beare the heate of everlasting burning, nor answer the severity and and purity of infinite and eternall Justice, when men were whist and silent, sith they were involved in their blood, clothed in old rotten raggs of Righteousnesse: and could not answer the puritie and Righteousnesse of the God of Righteousnesse: when all Creatures might give in their voice we have Gold, Silver, Brasse, Tinne, Lead and Iron: We have Pearles, Jewels, and rare Treasures; the beautifull Diamonds, the costly Rubies, and the richest Saphirs, Yet all these cannot redeeme one from the Pitt, Justifie one in thy presence, bring one to the riches of Inheri-

tance, or to answer thy exact demands or requires: but we all confesse the truth of him as it is written of him; and not of us. *Psalme.* 40. 7, 8. *Then said I lo I come, in the volume of thy booke it is written of me: I delight to doe thy will O God; yea thy law is within my heart.*

Fourthly, It hath beene expedient that the Law of life should be placed in the Lord of Life: as the old Covenant or the law of Death was placed in the Loines of Adam. It was not convenient that the Law of Faith should be in the Children of Incredulitie, that the Law of love and mercy should be in the Children of Wrath and Furie, that the Testament of life and Reconciliation should be in the Sonnes of Death and Condemnation: had this Covenant beene made with us, as the old Covenant was made with Adam, we had broken this Covenant as well as Adam. Therefore such hath beene the eternall wisedome of the Father to establish the Covenant in Christ sith he was the sonne of Mercy, the sonne of Love, the sonne of Grace and Bountie: He was he that was able to make us at one with the Father, to naile our sinnes to the Crosse,

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to burie them in his grave, to cast out sinnes into the Sea of Oblivion, he was he that was able being the mind of the Father to reveale the mind of the father: being the sonne of the bosome, to make knowne what hath beene in his Fathers bosome, being the treasures of wisedome, to manifest hidden Knowledge and Wisedome. Hence the Law of the Spirit of life is said to be in Christ, and not in us according to the Text. *Rom.* 8. 2. *For the Law of the Spirit of life in Christ Jesus, hath made us free from the Law of sinne and death.*

Fiftly, Why freed Me? not only because of manifestation to the Churches of Christ, that he had interest in the Liberty and Redemption by Jesus Christ, but also that he might have great consolation in the midst of all sorrowes and tribulations, as if he had said, though the Law hath made Warre against me, hath slaine me, hath found me polluted, sinfull, and defiled: and made me cry out who shall deliver me from the body of this death, notwithstanding, from that I am rescued and delivered according to the text. *Rom.* 8. 2. *For the Law*

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of the spirit of life in Christ Jesus, hath made me free from the Law of sinne and death.

Why saith hee from the law of sinne [redacted]? some understand this to bee law ceremoniall, but I understand this to bee the law morrall; that it is not proper to call the law ceremoniall, the law of sinne and death, I prove it thus.

First, That which was the only cause of death to the Beasts, and the figurative imposition upon them to signifie eternall life to the redeemed and reconciled, that is not properly called the law of sin and death to us, but the law ceremoniall was the onely cause of death to the beasts, and the figurative imposition to signifie eternall life to them that are reconciled and Redeemed. *Ergo.*

Secondly, That which by the Holy Ghost is not called the law of sinne and death, is not the law of sinne and death, but the holy Ghost hath not called the law ceremoniall the law of sinne and death; therefore it is not the law of sin nor death: The Holy Ghost hath attributed this to the morrall law. Rom. 7.11. *For sinne taking occasion by the commandement deceived me, and by it slew me.* Rom. 3. 20, 21. *Therefore by the deeds of*

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the Law there shall no flesh bee justified in his sight: for by the law is the knowledge of sinne, but now the righteousnesse of God without the law is manifest, being witnessed by the law and the Prophets. 1 Cor. 15. 55, 56. O death where is thy sting? O grave where is thy victory? the sting of death is sinne, and the strength of sinne is the law.

That law which figures out eternall life, Redemption & reconciliation, that cannot bee the law of sinne and death, but the law ceremoniall figured out eternall life Redemption and reconciliation, therefore that cannot bee the law of sin and death, the ground is this, because the figure really answereth to the thing figured, the end of Heave offerings, signified the exaltation of our Lord upon the Crosse, the peace offerings, the reconciliation by Christ in the day of his Crosse, the burnt offerings, the satisfying of the justice of the Father, to wit, the appeasement of wrath in the time of his crosse, If I should speake of the Cherubims, they signifie nothing else but mercy, in that they were covered with gold designes the riches of Christ, in that they spread their wings one towards another, denotes the faith of the

Saint.

Saints towards the throne of grace and mercy, in that the mercy seate was placed above the arke of presence, signifies that Christ the Lord of life and salvation is exalted above all things, and that his presence extends it selfe to his poorest and meanest servants, in that God answered from the mercy seat betweene the Cherubims, makes knowne to the Saints Adopted, that they are to receive answer of prayers from the breast of Christ to their poore soules.

The Law.

The gleanings of *Ephraim*, was better then the vintage of *Abiezer*, the law of life and reconciliation, is better then the law of death and condemnation, the one accuseth before the barre of Justice, the other excuses before the thron of grace, the one arraignes before the throne of Gods tribunall, the other acquits before the mercy seate, the one condemnes the soule and conscience of sinne, iniquity, and transgression, the other frees the soule from sinne, iniquity, and transgression; the one is the cause of curse and execration, the other the cause of

blisse

blisse and benediction; the one affrights, amazeth, and constternateth, the other comforteth, refresheth and consolates: one made the children of Israel flee from mount *Sina*, the other makes us approach neare to Mount *Sion*. *Heb.* 12. 18, 19, 20, 21, 22, 23, 24. *For ye are not come to the mountaine that might be touched, and that burned with fire, not unto blackenesse and darkenesse, and tempest; which voyce they that heard, intreated that the word should not be spoken to them any more, for they could not indure that* wch *was commanded; and if so much as a beast touch the mountaine it shalbe stoned or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly feare and tremble: But ye are come unto Mount Sion, and unto the City of the living God, and heavenly Ierusalem, and to an innumerable company of Angels, to the generall assembly, and Church of the first borne, which are written in heaven, and God the judge of all, and to spirits of just men made perfect: and to Iesus the Mediatour of the new Covenant, and to the blood of sprinkling that speaketh better things then that of Abell.*

O ye prisoners of hope, weigh, consider and ponder, whether the Law of sinne and death, is like to the law of

peace and life, hath it revealed redemption to bondmen? Adoption to slaves of hell and children of the devill? reconciliation to those that shooke and quivered in my presence? justification to those that were found unrighteous in my sight? sanctification to those who have beene unholy before me? and glorification to those that were shut out from the blessed fruition and communion of my Kingdome? what mention hath it made of the death of the Lord of life, and the incomparablenesse thereof, of the blood of my dearely beloved sonne, and the richnesse thereof; of the crosse of the prince of glory, and the conquest thereof? If I speake of rest to my restlesse prisoners, it is by the Gospel of Adoption. If I speake of peace to Captives, it is by my word of reconciliation; If I speake of grace to them that are bound in the black chaines of darkenesse, it is by my message of grace and & salvation. Is the voyce of my servant *Moses*, like the voyce of my beloved sonne no, he was slow of speech, my son is swift to deliver my minde of grace to my people, he was not eloquent, but my beloved he hath the rarest sentences of grace and bounty, *Aaron* his brother

speake

spake for him to *Pharaoh* but my beloved for all in matter of Mediation, and to al in the matter of reconciliation, hee was unwilling to speake to and for my people, but my beloved hath beene willing to speake for my chosen and Adopted. John 17. 9. *I pray for them, I pray not for the world, but for them which thou hast given me.* Heb. 5. 7. *Who in the dayes of his flesh offered up prayers and supplications with strong crying and teares unto him that was able to save him from death, and was heard in that he feared.* I gave to *Moses* the law of terrours to terrifie them that are wilfull sinners, the law of horror to smite a horror into them that are incorriggable transgressors, of severe equity to pronounce woe and miserie to them that live in sinne and iniquity; I have honoured my sonne above my servant. Heb. 3. 5, 6. *And Moses verily was faithfull in all his house as a servant; for a testimony of those things which were to bee spoken after, but Christ as a Sonne over his owne house, whose house are we, if wee hold fast the confidence and the rejoycing of the hope firme unto the end.* Heb. 5. 5. *So also Christ glorified not himselfe to be made an high Priest, but he that said to him, thou*

art my ſon to day have I begotten thee. The Son by eternall generation is above the ſon by Adoption. I thought non worthy in heaven above, in the earth below, o under the earth worthy to deliver my minde, my will, my pleaſure to my people, but him whom I have made king & Lord over my people: there is none fit ot declare the words of eternall life, but the fountaine & welſpring of life, the words of peace Attonement & reconciliation; but he that by his blood hath purchaſed peace, attonement and reconciliation, the words of liberty, freedome and redemption, but hee that acquired by his death, liberty, freedome & redemption. *Apoc.* 5. 9. 10. *And they ſung a new ſong, ſaying, thou art worthy to take the booke, and to open the ſeales thereof, for thou waſt ſlaine, and haſt redeemed us to God by thy blood out of every kindred, & tongue, & people, & nation, and hath made us unto our God, Kings, and Prieſts, & We ſhall raigne on the earth.* The words of protection, juſtification and ſanctification by his death, blood and righteouſneſſe, ſith hee hath protected his, juſtified them through righteouſneſſe, and ſanctified them thorough his words. John 17. 17. hee hath

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spoken of peace, that procured peace. John 14. 26. *But the comforter which is the holy Ghost, whom my Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I said unto you. Peace I leave with you, my peace I give unto you, not as the world giveth, give I it unto you, let not your hearts be troubled, neither let it be afraid.* Words of life and victory, that obtained life and victory. Apoc. 1. 18. *I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and I have the keyes of hell and death.* Words of joy and consolation, being the pretious river and welspring of consolation. John 16.22. *And ye now therfore have sorrow, but I wil see you again, & your heart shal rejoyce, & your joy no man taketh from you.* Who can speake words of my gratious & glorious presence but *Immanuell* my presence? who can speak words of life, but him that is the spring of eternall life, and Lord of life by conquest from the dead? or who can speak words of liberty, freedom & redemption, but him that I have appointed to be the deliverer of my people? the Doctors have wondered at his sentences, the people admired at his gra-

tious ſpeeches, & the Churches delectation was in the rarenſs of his voice. *Cant.* 5. the laſt *His mouth is moſt ſweet, yea he is altogether lovely; this is my beloved, and this is my friend, O daughters of Ieruſalem!* If he ſpeake from the throne of my grace and bounty, his words are onely grace and bounty; If hee ſpeake from the throne of mercy and pitty, he ſpeakes nothing but of grace and pitty: is it not thus recorded. Mat. 12. 18, 19, 20. *Behold my ſervant whom I have choſen, my beloved in whom my ſoule is well pleaſed; I will put my ſpirit upon him, and he ſhall ſhew judgement unto the Gentiles: he ſhall not ſtrive, nor cry, neither ſhall any man heare his voice in the ſtreets: a bruiſed reede ſhall hee not breake, and ſmoaking flax ſhalhe not quench, till he ſend forth judgement unto victory.* His words are life to the lifeleſſe, grace to the graceleſſe, pitty to the pittileſſe, and truth to the hopeleſſe; his words are freedome to the bound, health to the ſick, healing to the wounded, binding to the broken, and riches to the pooreſt under heaven. The words of *Achitophel* were like the words of an Oracle. But the words of my beloved are Oracles: his words ſurpaſſeth the words of *Solomon*,

Solomon, he spake of the nature of trees, of plants, of hearbs, and of all sublunarie things from the Cedar in *Lebanon* to the Hysop upon the walls: The words of Christ are of grace, of mercy, of peace, of truth from the highest mercy to the deepest miseries: all were happie that might stand at the footsteps of *Solomon*, to heare his wisedome, but they are happie that may stand at the feet of Christ to heare the wisedome of Christ; the Queene of *Sheba* came from the South to heare the wisedome of *Solomon*; The Prisoners of Hope departs from the barre of Justice to heare of the riches and glory of Christ; *Solomon* was the wonder and admiration of the times because of his wisedome and discretion: Christ the wonder and admiration of his Churches because of his speeches and declaration. My soule, he that is thy peace, thy rest, thy love, thy mercy, he shall be thy cōmander: he that is thy prince of glory, thy Lord of life, he is thy gratious protector, hee that is thy vine, thy head, & thy bridegroome, he shall be thy leader & rule: for grace and peace came by him when the Law came by *Moses*, *Ioh.* 1. 17. Redemptiō, Ju-

ſtification and Reconciliation came by him, when Condemnation adjudication came by Moſes, Conſolations comforts joyes and ſprings of ſolace came by him, when terrors, horrors, feares and ſervitude came by Moſes. Therefore thou ſhalt glory and expreſſe the praiſe of glory concerning the words of freedome and liberty. Rom. 8. 2. *For the law of the ſpirit of life in Chriſt Ieſus hath made me free from the law of ſinne and death.*

2. The Law of the Spirit of life

It hath beene ſaid of Paradiſe; that it was the rareſt place in the habitable world: in reſpect of Altitude, in reſpect of Amænatie, in reſpect of Profunditude, and in reſpect of Jucunditie: the ſame may be ſpoken concerning the Spirit of life and glory; it is extolled in reſpect of Altitude, ſith it is in Chriſt who was placed in the high and heavenly places, of Amænetie, ſith it is the delight of the beloved Saints and peculiar, of Profunditude, ſith, it ſoundeth the loweſt and deepeſt miſery, of Jucunditie, ſith it makes the drooping ſoule moſt joyous and chearefull. Therefore the ſame that was the joy and glory of the bleſſed A-

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postle, is the joy and glory of the drooping soule; joying and glorying in the words of the Apostle. *Rom.* 8. 2. *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sinne and death.*

The Law of the Spirit of life. Pretious are the gifts and graces which come from the Father of everlasting light, rare are the treasures which come from the Lord of life and peace, rare and pretious is the Law of life which is from and of the law of the Spirit of life in Christ Jesus. What is so jucundious? what is so amænious? or what is so joyous? as the spirit of Adoption? which sealeth the soule up to the day of eternall Redemption; or what can be so pleasant, so delightsome or joyfull as the spirit that consolates the soule in the midst of all distresses? or what can be so rare, so wonderfull and admirable as the law of of the spirit of life? that frees us from the law of sinne and death, the seale of the spirit doth rejoyce thee in the day of thy Adoption, the disconsolated are consolated in the day of Consolation, the wanting & vacuous are filled with joys in the day of impletion, and the soule is

filled with all fulneſſe and ſweetneſſe in the day of liberation, hence comes in our joyfulneſſe and fullneſſe; that as we receive our peace from the Prince of peace, our righteouſneſſe from the Lord of righteouſneſſe; ſo we receive the law of life from the ſpirit of life in Chriſt Jeſus. If thou haſt the revelation of the miſtery of the Kingdome it is by the ſpirit. *Mat.* 16. 17. *He anſwered and ſaid unto them, becauſe it is given unto you to know the miſteries of the Kingdome of Heaven, but to them it is not given.* If to thee is given to know the deep and profound things of God, it is by the ſpirit. 1 *Cor.* 2. 10. *But God hath revealed them unto us by his ſpirit, for the ſpirit ſearcheth all things, yea the deep things of God.* If to thee is given to know the mind of God before the world was, it is by the ſpirit. *Epheſ.* 4. 7. *But to every one of us is given grace according to the gifts of Chriſt. Epheſ.* 3. 5. *That to other Generations hath not been known to the ſonnes of men it is now revealed to the Apoſtles and prophets by the ſpirit.* So if there is a revelation of the miſtery of glory to Babes and Sucklings and denied to the learned Doctors and Rabbies of the world it is by the ſpirit. *Mat.* 11. 25, 26.

25. 26. 27. At that time Jesus answered and said, I thanke thee O Father Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to Babes, even so Father for so seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Sonne, but the Father, neither knoweth any man the Father but the Sonne, and he to whom soever the Sonne will reveale him. None can write the law of God in the hearts of the Saints but the spirit of Christ, as none can seale to the Conscience the everlasting love of God the Father, and the precious treasures of Jesus Christ, but the spirit of glory: as none can give the spirit of oration to them that cannot pray, the spirit of consolation to them that sit in mourning weeds but the spirit of Comfort: so none can write the mind of God in the conscience, or the will of Christ in the spirit of the Saints, but the spirit of assurance or obsignation. Hence it is recorded by the Apostle. *2 Cor. 3. 3. Ye are our Epistle, written in our hearts, which is known and read of all men manifest to be the epistle of Christ, &c.*

The same spirit that reveales unto

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the Saints the unsearchable riches of Christ, that engraves the heavenly and gracious mind of the Father in the consciences of the Redeemed; the same quickens the soule by the mighty power of life and vivification, when we lay dead in sinnes and trespasses, when wee were troden in our bloods by the Horsmen of Hell and Death, when we were involved in the depth of the gulfe of miseries, then by the same spirit of him who raised Jesus from the dead we were quickned, therefore not without cause is he called the spirit of life.

First, In the respect of Christ.

Secondly, In respect of the life that the Saints receive through unio by the spirit.

Thirdly, In respect of that life the Saints receive through Faith, Love, and hope by the spirit in the act of communion.

When our Lord was in the grave, neither hell, nor death, nor law, nor justice, nor all the force of the creature could retaine him: for he shewed himselfe the Lord of life by rising from the dead *Apoc.* 1. 18. *I am he that liveth and was dead, I am alive for ever more, Amen, and have the keyes of Hell and death. Lord*

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over sin by the blood of his crosse. Col. 2. 14. 15 Blotting out the hand writing of ordinances which was against us, which was contrary to us, and tooke it out of the way, nailing it to his crosse, and having spoiled principalities and powers, he made a shew of them openly, triumphing over them all. Conquerer over the Devill by the power of his death. *Heb. 2. 14. For as much then as the children are partakers of flesh and blood, he also himselfe tooke part of the same, that through death he might destroy him that had the power of death; that is the Devill.* Victorer over the law and over all accusations by his intercession. *Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is it that condemneth? It is Christ that died, yea rather that is risen againe; who is even at the right hand of God: who also maketh intercession for us.* Triumpher over Captives, and leading captivitie captive by the power of his assention. It was impossible our Lord should be retained by the bonds of death, the barrs of hell, and the power of the Devill: not only because it hath beene the determinate counsell of the Father, not to leave his soule in grave, nor suffer his holy one

to see corruption. *Acts 2.27 Because thou wilt not leave my soule in hell, neither wilt thou suffer thy holy one to see corruption.* Because of that pitie he had to his beloved Spouse, his dearest members, & his tender branches, *Ephes. 2. 6. And hath raised us up together, & made us sit together in heavenly places in Christ Jesus, because of the dignity of himselfe, being King of his Church Lord of life, & Mediator of the Covenant Acts 2. 24. Whom God hath raised up, having loosed the paines of death because it was not possible he should be holden of it.* But also because of the mighty and infinite power of the spirit of glory, which raised up our Lord of life & Prince of glory. O my soule! consider, consider what the spirit of life hath done for thy soule! Had not our Lord been raised from the dead by the spirit of life; sinne would have crushed thy conscience to the lowest gulfe of misery; the Devill like a roaring Lion would have devoured thee, the law of terrors would have bound thee to the barre of eternal justice to eternitie, death would have delivered thee to the second death for evermore, and all evills would have sealed upon thy spirit for ever and ever. Thou might'st thou have said with

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the Psalmist, The sorrowes of death had compassed thee, and the evills of hell had found thee, thou foundest woe and sorrow, then mightest thou have spoken with *Hezekiah*, That thou wast forsaken as a Shepards Tent, that justice would have beene as a Lion to breake all thy bones, thou mightest have mourned as a Dove, & chattered as a Crain to the dayes of eternity. Saying That thou should'st behold his gracious face no more, behold his gracious countenance no more, but remaine in everlasting chaines under darkenesse for evermore.

Shouldest thou have beene so happie as *Jonah*? no, he was but in the bellie of the Whale, but thou shouldest have beene in the bellie of hell, he was in the depth of the sea, but thou shouldest have beé in the depth of the bottomlesse pit, the waves of the sea and the bellowes thereof incompassed him, but the waves of greatest sorrowes and bellowes of exceeding wrath should have incompassed thee; he was heard out of the bellie of the Whale and his prayer came into his holy temple, but thy prayer should have beene shut out from his glorious presence and should not have appeared

before

before the throne of grace, a Goard was provided for him to hide his head from the heate of the Sunne, but no ſhelter nor ſhadow had bee provided for thee to hide thy ſoule frō everlaſting burnings. Where had beene the glorying of the Saints, had our Lord not beene raiſed from the dead? we ſhould have had no cauſe to glory in the blood and death of his croſſe, no cauſe of triumphing in a glorious preſentation, in a hapy reconciliation, in an abſolute abolition of the hand writings which were written againſt us. Where had been our redemption from death, and the feare thereof, from the grave and the ſting thereof, from out of the hands of the Devill, and and the ſlavery thereof, from the law and the execration thereof? where had been our royall Robes of Righteouſneſſe? our garments of glorious ſalvation & juſtificatiō in his glorious preſence? if the holy one had ſeen corruption: the branches of the rareſt vine ſhould have withered, the members to the head of pureſt gold would have periſhed, and the ſpouſes to our bleſſed and deareſt Bridegroome would have been clothed with ſhame & reproah for ever. But bleſſed, thrice bleſ-

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sed be that name is blessed forevermore, sith he hath raised the head and the members, the branches & the vine, the bridegroome & the spouses together. He that left not our Lord in the grave hath not left the Redeemed of the Lord in the pitt of distruction, he that suffered not the sonne of the bosome to see corruption, will not suffer the sonnes by adoption to be swallowed up by everlasting perdition. Therefore you sonnes & daughters of men, we will not only glory in Christs incarnation, in Christs crucifixion, in his grave, buriall & glorious assention, but also in his victorious & triumphous Resurrection. The risse of the son of righteousnesse is more to us then the sun of morning light, that delights the eye & sence of sublunaries, this the soules of distressed consciences: that causeth the hearbs, plants & trees to rise out of the earth, this causeth the branches spouses & members of Christ to rise out of the lowest pitt, that removeth darknesse & bringeth in a light Diurnal, this removeth darkenesse & bringeth in a light eternall. That is the plenitude above, and the riches of the earth beneath, this is the riches of the Church Militant, and the plenitude of the Church Tri-

Triumphant. Therfore will we glory in the ſpirit of life, according to the Text *Rom.* 8. 2. *For the law of the ſpirit of life in Chriſt Jeſus hath made me free from the law of ſinne and death.*

The ſpirit of life.

Sweet and pleaſant is the expreſſion of Job, Will the wilde Aſſe roare when he hath graſſe? or will the Oxe low when he hath fother? or will the dead ſoule mourne for life? when it hath the ſpirit of life? Noe, it will joy it ſelfe in the ſpirit of joy, and conſolate it ſelfe in the ſpirit of conſolation, triumphing with the Apoſtle, becauſe the ſpirit of life hath freed it from the law of ſinne and death: according to the Text. Rom. 8. 2. *For the law of the ſpirit of Life in Chriſt Jeſus, hath made me free from the law of ſin and death.*

Secondly, It is called the ſpirit of life, ſith that the ſpirit is the cauſe of union with the Lord Jeſus, by which the Saints receive both life ſpiritual and life eternall. My priſoners of Hope, and Bond men to the throne of mercy: know and conſider, that it is not in your powers to injoy union with me and Jeſus Chriſt whom I have ſent, the ſpot of your ſin, the

the blott of your transgressions, and the impurity of your iniquities hath prevented, the exactnesse, rigidnesse and perfection of my law most pure hath hindered, the eternitie, the infinite and the purity of my divine justice letteth. Could your darkenesse bring it selfe to my glorious light? I dwell in the light unaccessable. 1 *Tim.* 6. 16. *Who only hath immortality, dwelling in the light whom no man hath seene, nor can see, to whom be honour, and power everlasting amen.* Can your impurity reach my infinite and eternall purity? I am a God that can behold no iniquitie. *Haback.* 1. 13. *Thou art of pure eyes then to behold evill, and canst not looke on iniquitie, wherefore lookest thou upon them that deale treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous then he.* Can thy death ating and touch my life & being from eternitie to eternitie.

I am alone the fountaine of living waters. *Jer.* 2. 13. *For my people have committed two evills, they have forsaken me the fountaine of living waters, and hewed them out Cisternes, broken Cisternes that can hold no water.* Or can your lowneſſe and profunditie: reach the highneſſe of my sublimitie

sublimitie? I dwell in the high and the holy place. *Isaiah* 57. 15. *For thus saith the high and lofty one, that inhabiteth eternitie, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* Could Dives passe the gulfe of hell to the bosome of Abraham? No, can a bird without wings reach the hight of the sunne? No, can a man without eyes behold the highest orbs? No, or can thy soule that is involved in the law of horrid iniquitie unite it selfe to me? No; this way of union was not found in the habitable world, but in my habitation of glory: this was not found in the depths below, but in the heights above: this was not found in thy breasts and invention, but in my breasts of heavenly compassion: well saith the scripture. *Man knoweth not the price thereof, neither is it found in the land of the living, the depth saith it is not in me, and the sea saith it is not in me, God understandeth the way thereof, and he knoweth the place thereof.* Therefore this was my wisedome to give this Glory to my beloved sonne. *John* 17 22. *and the glory which thou gavest*

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me, I have given them, that they may be one even as we are one. That by his blood he might make them which are afarre off nigh to me. *Ephes.* 2. 13. *But now in Christ Jesus, yee who sometimes were farre off, are made nigh by the blood of Christ,* That by the death of his crosse he might make of two one. *Ephes.* 2. 15. *Having abolished in his flesh the enmitie, even the law of Commandements, contained in Ordinances, for to make in himselfe of twain one new man: so making peace.* And that he might bring them to me that never knew the riches of my grace. *Ephes.* 2. 18. *For through him we both have an accesse by one spirit unto the father.* Untill I came to live in my people to make thē a habitation & dwelling place, till I made them habitations of glory for the spirit of my glory, they were as farre from me, as my dwelling place is from the lowest hell, as the cleerest light is from the greatest darkenesse, and the barre of my Justice from the throne of mercy. But my spirit gives them a being in the heavenly places, my spirit removed all the letts betwixt me and my people, my spirit gives them to injoy a being reall in me and in the deerest of my breast 1 *Thes.* 1. 1. *Paul*

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and Silvanus and Timotheus to the Church of Thessalonica, which is in God the Father; and in the Lord Jesus Christ: grace be unto you, and peace from God our Father, and the Lord Jesus Christ. Hence all the branches, receive their life from the vine Christ Jesus; hence also the members receive their vitall motion from their head Christ Jesus, hence the spouse receiveth her being from the bridgroome Jesus Christ through and by the spirit of life; therefore comes in the glorying and expression of my people according to the text; *For the law of the spirit of life in Christ, hath made me free from the law of sinne and death.*

Thirdly, because of the life of Faith, and love, and hope which is given thee by the Spirit of life.

It was not the shadow of *Peter* that healed the sick and weake, but the overshadowing grace from the throne of eternall mercy: it was not the handkerchiefes and neckcloathes of *Paul* that drave out devills, but the omnipotent power of the eternall mediatour; it was not the water in Baptisme that washeth away sinne, but the blood of Christ: so it hath not been in the purity & strength of

of the sonnes of death to free themselves from the Law of sinne and death; but in the power of the law of life according to the text. Rom. 8. 2. *For the Law of the spirit of life in Christ Iesus hath made me from the law of sinne and death.* You that have been Prisoners without hope, as by the blood of my Testament, I have sent you out of the pit where there is no water, so by the law of my life I have freed you from the law of sin & death; I have made you to live the life of faith, when I hide my face, the light of my deerest love and gratious countenance, when I covered my selfe with darkenesse, and wrapt my selfe in a clowd; when I seemed to bid farrwell, as though I would see you no more, then I made you to live by faith which was in mee, when as my servant *Ionas* was in the depth of the Sea, in the gulfes beneath, invironed in the mighty waters, and in the bellie of the devouring whale, I made him to call upon my name, and to looke towards my holy Temple: when thou wast in the depths of the sea of miseries, in the ocean of miserable iniquity, notwithstanding I have made thee looke to the throne of my grace and bounty,

bounty, & higheſt mercy: when I ſuffered thee to be mocked, ſcoffed, derided, ſcorned, to be ſtoned, deprived of bread convenient, ſhutt out from amongſt the deareſt and neareſt friends, bringing thee to the gates of deepeſt miſeries, and to the priſon where thou ſhouldeſt have loſt thy liberty; notwithſtanding, I have made thee live by faith which is in mee, I have brought thy faith into Chriſt; there thou liveſt, there thou delighteſt, there thou reſteſt, there thou dwelleſt, there thou joyeſt, and there abideſt; as the ſeate of the Eagle is upon the rock undervaluing all inferiour places, ſo thy habitation is in Chriſt the rocke of righteouſneſſe and thou undervalueſt all ſublunarie and inferiour things. As I have made the promiſes yea and Amen to the praiſe of my glory; ſo I have made thee to reſt upon thoſe promiſes to eternall glory. As I am becom thy moſt benignous and gratious Father in my Covenant to perpetuitie, ſo will I make thee live by love through my Covenant to Eternitie. If I have taken up my reſt, my contentment, my acquieſcence and complacencie through atonement; If I have filled

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the sonne of my love with the treasures of hidden wisedome and science, the treasures of pure and unspotted righteousnesse, it is because thou mightest live by faith which is in me: at that time thou maiest answer the words of my faithfull Apostle. Gal. 2. 20. *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, is by the faith of the sonne of God, who loved me, and gave himselfe for me.*

If thou hadst beene with *Noah* in the Arke, thou wouldest have lived above the waters. If with *Daniel* in the Lyonsden, thou wouldst have lived by the strength of the Lyon of the Tribe of *Iudah*: If with *Shadrech, Meshech* and *Abednego* in the fierie furnace, thou wouldest have lived by the fire of love and by my promise of deliverance out of the fire. Isaiah 43. 2. *When thou passest through the waters, I will bee with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou shalt not bee burnt, neither shall the flame kindle upon thee.* Out of the eater comes meate, and out of the strong comes sweetnesse: from love comes love to

Chriſt againe, *We love him becauſe he loved vs firſt.* 1 *Ioh.* 4. 19. and out of the ſtrongneſſe of Chriſt comes the pleaſantneſſe and ſweetneſſe of the Saints. Ephel. 3. 20, 21. *Now unto him that is able to doe exceedingly and abundantly above all we aske or thinke, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus throughout all ages world without end Amen.* Hence they are filled with glorious expreſſions, expreſſing the love of Chriſt in their freedome and liberation according to the text. Rom 8. 2. *For the law of the ſpirit of life in Chriſt Ieſus, hath made me free from the law of ſin and death.* Till I appeard in the rare expreſſion of my love, thou lovedſt the vanities, the treaſures, the glory, the riches and power of the Creature before me; till I powred out the ſavour of my ſweet oyntments, and cauſed my frankincence to ſmell in thy noſtrills, thou loveſt thy ſelf above me, till I let my fingers drop the myrhe, the ſweet diſtilling mirhe; thou ſatteſt at reſt and ſoughteſt not after me, but in the day of the effuſiō of my ſweet oyntmēts I made thee love me, Cant. 1. 2, 3. *Let him kiſſe me with he kiſſes of his mohth, for his love is better then wine,*

wine, because of the savour of thy good oyntments, thy name is as oyntment poured forth, therefore doe the virgins love thee: in the time of the distillations of my mithe, I made thee seeke after me. Cant. 5. 4 5, 6. *My beloved put in his hand into the hole of the doore, and my bowells were moved for him. I rose up to open to my Beloved, and my hands dropped with Myrrh, and my fingers with sweet smelling myrrh upon the handles of the locks. I opened unto my beloved, but my beloved had with-drawne himselfe and was gone, my soule failed when he spake, I sought him, but I could not finde him, I called him, but he gave me no answer.* Assuredly thou didst account of the treasures of the mountaines, above the riches of the heavenly places, the riches of the seas, above the riches of the sea of sure mercies, thou didst value the riches of Kingdomes, above the riches of my heavely kingdom, and thou didst prize the earthly jewels above the jewell of jewels, and the pretious Jemmes, above the pretious stone, the foundation of my Redeemed, when my love appeared above women, then thou didst love me above women, when my love appeared to thee above riches, treasure, honours, kingdomes & provin-

ces, then thou lovedst mee above Kingdomes and provinces, above riches, treasures and honours, thou wast not sick of love till my love made thee sicke of love. *Cant.* 5. 8. *I charge you O daughters of Ierusalem, if ye finde my beloved, tell him that I am sicke of love.* Thou wast not overpowred with the overpowrings of my Love, till I overpowred thee with my pretious love; can the waters from below water the fruitfull and barren soile without me? or can the raine droppe showers from the clouds without me? or can the soule have the overflowings of love without my spirit? no. Rom. 5. 5. *And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.* Canst thou know that supereminent love of my sonne without I shew my grace supereminent? no. Ephes. 2. 6, 7. *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come, he might shew forth the exceeding riches of his grace, in his kindnesse towards us through Christ Jesus.* Ephes. 3. 19. *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulnes of God.*

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Or couldest thou have known the height, the depth, the length or breadth of my deareſt faviour without my ſpirit? No, *Epheſ* 3. 16. 17, 18. *That he would give you according to the riches of his glory, to be ſtrenghened with might by his ſpirit in the inner man: that Chriſt may dwell in your hearts by faith that yee being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth and height, and to know the love of Chriſt which paſſeth knowledge.* Hence thy expetience witneſſeth, that the ſpirit of life is thy life of love and freedome. *Rom.* 8. 2. *For the law of the ſpirit of life in Chriſt Jeſus, hath made thee freefrom the law of ſinne and death.*

What is the light of the Candle to the light of the Moone? or the light of of the Moone to the light of the ſonne? or what is the light of the Sunne to Chriſt the ſonne of glorious righteouſneſſe? when by the light of his glorious countenance he ſhines upon the ſoule by giving to it the life of faith in God. *Acts* 26. 18. *To open their eyes, and to turne them from darkeneſſe to light, and from the power of Satan to God, that they*

may receive the forgivenesse of sinnes and inheritance amongst them which are sanctified, through faith that is in me. The life of love in Christ. *Ephes.* 1. 15. *Wherefore I also after I heard of your faith in the Lord Jesus, and love unto all the saints.* And the life of hope in the promise. 2 *Cor.* 1. 20. *For all the promises of God in him are yea, and in him Amen: nuto the glory of God by us. Heb.* 11. 1. *Now faith is the substance of things hoped for, and the evidence of things not seene.* Hence we glory not only in the spirit of life but in the law of the spirit of life. *Rom.* 8. 2. *For the law of the spirit of life in Christ Jesus, hath made me free from the law of sinne and death.* I gave to thee the life of faith, faith is my guift. *Ephes.* 2. 10. 8. *For we are his workemanship created in Jesus Christ unto good workes, which God hath before ordained, that we should walke in them. For by grace are yee saved through faith, and that not of your selves: it is the gift of God.* I gave to thee the life of love, when I gave the sonne of love. *Joh.* 3. 16. *for God so loved the world that he gave his only begotten sonne, that whosoever beleeveth one him should not perish, but have everlasting life.* I gave to thee the life of hope, when I gave to thee the lively hope through the resurrection from the

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dead 1 Pet. 1, 3. *Blessed be God & the Father of our Lord Jesus Christ, which according to his abundance mercy, hath begotten us againe to a lively hope, by the resurrection of Jesus Christ from the dead.* When I have made mine to walke in sheepe skins, and Goates skins in dennes and caves of the earth for my names sake, I gave them hope of everlasting righteousnesse raigning by grace unto eternall life. *Rom.* 5. last. *For as sinne hath raigned unto death, even so might grace raigne through righteousnesse unto eternall life by Jesus Christ our Lord.* When I gave them neither favour Love, nor Footsteps in or amongst the Creature, I have given to them a Citie whose maker and builder is my selfe. *Heb.* 11. 16. *But now they desire a better Country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a Citie.* When I made them undergoe Shipwracks, Stonings, Defamie, Reproach, Disdaine, Contempt, Malice, Wrath, Envie, Backbitings, Slanderings, Scornings, by them that under the profession of my praise and glory; are enemies to the throne of my praise and glory. I gave them hope in the eternall waight of my

glory. 2 Cor. 4. 17. 18. *For our light afflictions which is but for a moment, worketh for us a far more exceeding & eternal waight of glory, while we looke not one things that are seen, but one things that are not seen, for the things which are seene are temporal, but the things which are not seen are eternall.* Hence they expect a new heaven & a new earth, in which is righteousnesse. 2 *Pet.* 3. 13. *We waite for a new heauen and a new earth, in which is Righteousnesse.* Hence they expect the light of my presence, and pleasures for evermore *Psalm.* 16. last. *Thou wilt shew me the path of life, in thy presence is fullnesse of joy, at thy right hand there are pleasures for evermore.* Hence they looke for the Crowne of glory, the Crowne of life, and the Crowne of righteousnesse. 2 *Tim.* 4. 8. *Hence forth is laid up for me a Crowne of righteousnesse, which the Lord the righteous Iudge shall give me at that day, and not to me only, but unto them also, that loue his appearing.* And not without cause, sith I haue not only given unto them my oath and promise, but the law of the spirit of my life to free them from the law of sin and death. Heb. 6. 18, 19. *That by two immutable things in which*

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it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope wee have as an Ancor of the soule, both sure and stedfast, and which entreth into that within the vaile. Rom. 8. 2. For the law of the spirit of life in Christ Jesus hath freed them from the law of sinne & death.

The Father hath given to Christ the higheſt ſublimitie, and ſhall I ceaſe to mention ſo great a dignity? as the plenitude of ſentence to conceivemẽt is miſticall ſo Chriſts kingly dignitie is unutterable, though the rationalls cannot behold the Sun with full ſpectation, yet the Sun muſt not hinder them from beholding, though of Chriſt the Lord of life we make no full dimention, yet the excellencie of the law of life muſt not hinder us from declaring; hence admirable hath beene the expreſſion of life from the law of life, ſith by that wee are freed from the law of ſinne and death. *Rom. 8. 2. For the law of the Spirit of life in Chriſt Jeſus, hath made us free from the law of ſinne and death.*

The law of the Spirit of life in Christ Jesus.

It was said of *Jonathan* and *Saul* that they were lovely and amiable in their lifes, & were not devided in their deaths. It may be said of Christ that he was Amiable & lovely being the Lord of life, and that his love was not seperated from his death; for in his death he abolished sinne totally, overcame the divell victoriously, and stopped the mouth of the accusing law wonderfully, in his life we injoy eternall life, a life spirituall in the heavenly places. Rom. 8. 2. *For the Law of the Spirit of life in Christ Jesus hath made us free from the law of sinne and death.*

The rareneſſe or pretiouſneſſe of the covenant conſiſts in three things.

Firſt, In the freeneſſe of the Covenant.

Secondly, in the eternity of the Covenant.

Thirdly, in the place or collocation of the Covenant.

The rareneſſe of this Covenant or law of life in Chriſt is in that it is a free covenant or law of life in Chriſt: The effects of my covenant are free, I became

came a God freely to mine in covenant. What beauty? what glory? what splendor? what righteousnesse? what holinesse? what performances have I seene in them? the best of their righteousnes were menstruous cloathes and defiled garments. Isa. 64 6. *But wee are all as an uncleane thing, and all our righteousnesse are as filthy ragges, and we all doe fade as a leafe, and our iniquities like the Winde have taken us away.* The purest of their robes are no better then tattered raggs of the old *Adam*, the rarest of their purities, impurities, of their righteousnes, unrighteousnesse, and of their godlinesse, ungodlinesse. It was I that washed them from their blood in the bloud of my deare sonne, when they were involved in their blood. Apo. 1. 5. *And from Jesus Christ who is the faithfull witnesse, and the first begotten of the dead, & the prince of the Kings of the earth, unto him that hath loved us, and washed us from our sinnes in his owne blood.* It was I that cloathed them in the robes of pure righteousnesse, when they were cast out naked to the shame of their faces. Ezek. 16. 8. *Now when I passed by thee, and looked upon thee, behold thy time was the time of love, and I spread my skirt.*

skirt over thee, and covered thy nakednesse, yea I sweare unto thee, and entred into a covenant with thee saith the Lord God, and thou becamest mine. It was I that looked upon mine in the daies of shame and reproach, when neither men nor Angels did regard them. Eze. 16. 5. 6. *No eye pitied thee to doe any of these unto thee, to have compassion upon thee, but thou wast cast out in the open field to the loathing of thy person in the day that thou wast borne: and when I passed by thee, and saw thee polluted in thine owne blood, yea I said unto thee when thou wast in thy blood live;* Had they obtained mercy, before I by mercy became their God & Father by covenant? No, *Hosea 2. the last. And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, thou art my people, and they shall say thou art my God.* Were they my people before I said they shall be my people? No. Rom. 9. 25, 26. *As he saith also in Osea, I will call them my people, which were not my people, and her beloved which was not beloved, & it shall come to passe that in the place where it was said unto them ye were not my people, there they shall be called the Children of the living God.* Or

were they espoused to me for ever, before I espoused them to me for ever. *Hos.* 2. 19. *And I will betroth thee unto mee in righeousnesse, and judgement, and in loving kindnesse, and in mercy.* Let mine behold the freenesse of my love in the pardon of sinne through the Covenant of grace and mercy. If I had not pardoned their sinnes, had I not cast them out of my presence as I cast *Adam* out of Paradise? Had I not cast them out from the communion of my glory of blessednes, as I cast out my Angells from the fruition of my glory and happinesse? Had I not caused hell to swallow them as the earth did *Corah*, *Dathan* and *Abiram*? when all the fountaines were shut, I opened to them a pretious fountaine in the sides of my dearest Sonne. I gave the blood of the most pure, spotlesse, and undefiled, without spot; wrinckle, and unstained, incomparable, inestimable and unutterable, though I judge the worth of his bloud above the worth of a Thousand worlds, above the price of ten thousand jewells, above the riches of all the celestiall wights, yet I gave that for mine, that they by that might be cleansed, and I might see sinne no more, that

that they by that might be re.onciled, and I might remember sinne no more, hence have I blotted out their sins & iniquities as the thickest cloud. Isay 44.22. *I have blotted as a thick cloud thy transgressions, and as a cloud thy sins, returne unto me, for I have redeemed thee.* Hence I delered their transgressions for my names sake. Isay 43.25. *I, even I am he, that blotteth out thy transgressions for my owne sake, and I will not remember thy sinnes.* Hence I cast all their sins into the bottom of the sea. *Micah 7. 18. 19. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, he retaineth not his anger for ever, because he delighteth in mercy: he will turne againe, he will have compassion upon us, hee will subdue our iniquities, and thou wilt cast all their sinnes into the depth of the Sea.*

In my Covenant of free grace I have given Christ to be mediatour, what is more pretious thē gold? or what is more excellent then light? or what is of greater value then his intercession in the behalfe of my redeemed Is it a small matter for the son of a King to mediate in the behalfe of trayterous and rebellious subjects? or it is a small matter that hee

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that is King of Kings should become mediator in the behalfe of poore distressed sinnes? As I have commended my highest love that hee should shed his blood for sinfull wretches. *Rom.* 5. 8. *But God commendeth his love towards us, in that while we were yet sinners, Christ dyed for us.* So I have commended my dearest love that hee should be mediatour for wofull transgressions. 1 Tim. 2. 5. *For there is one God and one Mediatour betweene God and man, the man Christ Jesus.* Whilst neither Angells Cherubins nor celestiall wights were able to present my people one howr spotlesse in my sight & pure presence, he is able to the dayes of eternity to present all the prisoners of my hope intire before the light of my countenance, for he hath washed them in his blood most pure & undefiled. He hath set them before mee in the heavenly places, & they are in his brest without spot presented, I can behold none but the son of my love, being the God & father of love. I can behold none but the Lord of Righteousnesse, sith I am the God and Father of Righteousnes: when I looke upon him who was my delight before the world was, how can I chuse but delight in them

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who were sons of wrath and children of the devill. When I cast mine eye upon him that was the Complacencie of my breast & bosome, I cannot chuse but have affection towards them who have beene distant from my bosom. Whilst I fixe mine eye upon the mediatour of the Covenant, I will not hearken to the clamours of the world, the roarings of the devill, the accusations of the Law, the terrors and complaints of the conscience, nor to any evills whatsoever. I will alone hearken to his plea and Mediation, (he saith) my death is sufficient to redeeme and ransome mine from eternall death, my bloud incomparable to remove all iniquities, my passion able to remove thy terrible indignation, had I not made a full and intire reconciliation, had I not obtained the throne of grace and mercy, had I left either sinne, spot, wrinckle, staine, blemish, or defilement unremoved, had not the value of my blood beene above all bloods, the worth of my death above all deaths, and price of Atonement above all Atonements, then thy wrath, thy furie, and indignation might have broken out against my chosen as the inundation of the

the mighty waters, but now I know thou loveſt mine, whom I have purchaſed, and delighteſt in mine whom I have ranſomed. My mediation ſurpaſſeth the mediation of *Aaron*, that was the ſonne of man, this by me the ſonne of God, hence I ſit at the right hand of God to make interceſſion for mine. Rom. 8. 34. *Who is he that condemneth, it is Chriſt that dyed, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us.* *Aaron* entred into the holy of holieſt below, but I enter into the holy of holieſt into the heavenly places. Heb. 9. 24. *But Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelfe, now to appeare in the preſence of God for us.* *Aaron* was annoynted with oyle made with the confection of the Apothicary, but I was annoynted with the oyle of gladneſſe above my fellowes. Heb. 1. 9. *Thou haſt loved righteouſneſſe, and hated iniquity, therefore God even thy God hath annointed thee with the oyle of gladneſſe above thy fellowes.* *Aaron* he only killed beaſts for burnt offerings, for peace offerings and heave offerings, but

I was slaine for the peace of my people, that I might bring mine to injoy everlasting fruition and communion of my Fathers love and glory. *Acts* 2. 23. *Him being delivered by the determinate councell and foreknowledge of God, yea have taken, and by wicked hands have crucified and slaine.* *Aaron* dyed and another succeeded in his place, but I live for ever to make attonement and enterceſſion for my reconciled. Heb. 7. 2. 5. *wherefore he is able to the uttermoſt to ſave them which come unto God by him, ſeeing he ever liveth to make interceſſion for them.* *Aaron* neither entred into the land of *Canaan*, nor brought others into the land of *Canaan*. But I have entred into my Fathers kingdome & provided that for the children of the kingdome. John 14. 2, 3. *In my Fathers houſe are many mantions, if it were not ſo I would have told you, I goe to prepare a place for you. And if I goe, and prepare a place for you, I will come againe, & receive you unto my ſelfe; that where I am, there you may be alſo.* *Aaron* had the names of the Children of *Iſrael* ingraven in pretious ſtones, and wore them upon his breaſt that hee might preſent their names and cauſe in the preſence of my Father.

Father. I have the names of mine ingraven upon my breast, that I may ever present the cause of the Israel of God in my Fathers presence: hence it is said of of me, that I might appeare in the presence of God for mine. Heb. 9. 24. *For Christ it not entered into the holy places made with hands which are figures of the true, but into Heaven it selfe now to appeare in the presence of God for us. ut supra*

Secondly, The Father hath given. Christ to be the object of Faith through the Covenant', according to that thy eye beholds, so is thy mind affected, according to that the eare heareth, so is the spirit delighted, according to that thou conceivest of Christ, so thy soule imbraceth. The lowest thoughts thou hast it as heigh as the heavenly mantion, and the heighest thought thou hast is as heigh as Christ Lord and Mediatour, thou knowest of no mercy, no grace, no bounty, no pittie, no love, no joy, no rest, no hope, no promise, no glory, nor no felicitie without Christ: rest is no rest, if Christ be not thy rest, hope is no hope, if Christ be not thy hope, felicity should be no felicity, If Christ be not thy felicity, and

all

all things are nothing if Christ be not all things. If thou injoyest light diurnall is it not from the sun in the midst of the planets? If thou injoyest raine from the clouds, is it not from the raine therein contained? If thou injoyest hope, rest & felicitie, is it not because it is in Christ comprehended? all the rivers of the vallie wants water, but Christs river. *Psal.* 46. 4. *There is a river, the streames thereof shall make glad the Citie of our God.* All the Fountains of the world are empty, but Christs Fountain. John 4. 14. *But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him, shall be in him a well of water springing up to eternall life.* And all the springs upon the earth are vacant or void, but Christs overflowing springs. Psal. 36. 9, 10. *For with thee is the fountain of life, in thy light we shall see light.* Who from the beginning of the world ever heard of reconciliation, but through him? was not he the Lambe slaine from the beginning of the world? who amongst the prisoners of hope ever heard of deliverie without him? was not he the promised deliverer? Isaiah 59 20. *And the Redeemer shall come to Sion, and*

unto

unto them that turne from transgression in Jacob saith the Lord. Who amongst the poore and bruised of the Saints? ever heard of riches and liberty of the Saints without him? is hee not the anoynted of the Lord? *Luke* 4. 18. *The spirit of the Lord is upon me, because he hath anoynted me to preach the Gospel to the poore, hee hath sent mee to heale the broken hearted to preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised.* Did *Moses* heare of mercy, clemency, bounty, patiencie and of verity in the rocke? and doe not we of the same in the rocke Christ? yea, he is the rarest object. Doth the sunne draw the Comets and Meators from below above? and the Loadstone draw the needle distant to it? and doth not Christ the Sonne of beauty and the pretious stone of glory, draw the soule in misery to his highest mercies? *Joh.* 12. 32. *And I, if I be lifted up from the earth, will draw all men after me. Hosea* 2. 14. *Therefore behold I will allure her, and bring her into the wildernesse, and speake comfortably unto her.* Not onely the savour of his oyntments allures us, not onely his sweet distilling Myrrh affects us, but his strength

of

of operation drawes us. Uertue and ſtrength went from Chriſt, whereby the woman was healed, and the vertue and dignity of Chriſt is that whereby the ſoule is fixed. Hence ſaith the Scripture. *John* 1. 14. *And the Word was made fleſh, and dwelt among us, and wee beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* Hence, it doth not onely chuſe Chriſt to be its Vine of ſweetneſſe, its ſhepheard becauſe of his tender care and pitty, the Lord its righteouſneſſe becauſe he alone wrought righteouſneſſe, but alſo its object of delight and delectation; ſith he is the only object of delight and delectation. Hence is the Churches delight and delectation. *Oſtende faciem tuam, ſonet vox tua in auribus meis: vox enim tua dulcis, & facies tua decora.* O my ſoule pitch thou alone upon the treaſures of his wiſedome, the ſtorehouſe of his mercy, the plenitude of heavenly bleſſings, upon his abundant grace truth, righteouſneſſe, goodneſſe, clemency, merit, death, and ſatisfaction, upon his glory, peace, reſt and reciliation, upon his liberty from ſlavery, his freedome from bondage, and everlaſting redemp-

tion

rion, upon his hope, blisse, felicity and eternall benediction. If thou brayest as the hart brayeth after the rivers of water, it shall be after Christ. Psal. 42. 1,2. *As the heart panteth after the water brookes, so panteth my soule after thee my God, my soule thirsteth for God, after the living God, when shall I come and appeare before God.* If thou thirsteth, as the thirsty land it shall be after Christ. *Psal. 63. 1. O God, thou art my God, early will I seeke thee, my soule thirsteth for thee, my flesh longth for thee in a dry and thirsty land where no water is.* If thou wisheſt after any in heaven above or in the earth below, for him shalt thou wish. Psal. 73. 24, 25. *Thou shalt guide me with thy councell, and afterward receive me to thy glory. Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.* Hee is thy meate, thy drinke, and thy all things, thy water, thy wine, thy fire, and all things, thy being thy welbeing, thy life, and thy all things. Hence shalt thou rejoyce in the power of the law of life, sith Christ in that is become thy life. *Rom. 8. 2. For the law of the spirit of life in Christ Jesus, hath made thee free from the law of sinne and death.*

Thirdly, The father hath given the

Lord

Lord Jeſus Chriſt to bee the ſhepheard of his flocke through his Covenant of life and mercy.

Elkanah gave to *Penninah* and her children portions, but to *Hannah* hee gave a double portion, *Abraham* gave to the ſonnes of *Keturah* gifts, but to *Iſaack* he gave the poſſeſſion, though to others the Father gives riches and honours, notwithſtanding he gives to his everlaſting Beatification. Not only in condonation of tranſgreſſion, in peace of conſcience through Chriſts interceſſion, but alſo by giving them into the hands of the great ſhepheard of his ſheep, that they might injoy an eternall tuition & protection. All we were wandering ſheepe, we had loſt the image of God, and beare the Image of the devill, deprived of the title of eternall life, being bound with chaines to eternall death, bound to beare the burden of iniquity, to undergoe the dreadfull and terrible ſentence of the morall law, wee were blinde without ſight, naked without cloathing, ſpoiled and bereft of all the rare and noble injoyments which wee injoyed: poore ſillie ſheepe wandering upon the craggie mountaines of iniqui-

ty,

ty, the rockes of misery, the desert and wildernesse of calamity. Was the groat lost? & not we amongst the lost? were the sheepe gone out of the way, and we not gone astray? Notwithstanding, such hath beene my tender mercy, my superemenent grace, my yearning bowels of compassion towards you: That I have sent the great and gratious shepheard of Israel, to seeke the lost sheepe of the house of Israel, the Lord of life, to seeke the sons of death, and the son of my love, to call and seeke the Children of wrath. *Ezek.* 34. 16. *I will seeke that which was lost, and bring againe that which was driven away, and will binde up that which was broken, and will strengthen that which was sick, but I will destroy the fat and the strong, I will feede them with judgement.* Rather then mine should rest upon the lofty mountaines of impurity, my beloved shall seeke them up by the word of reconciliation, rather then mine should abide upon the craggie rockes of iniquity, my beloved shall seek them up by the word of great salvation. *Rom* 10. 7, 8. *But the righteousnesse which is of faith, speaketh on this wise, Say not in thine heart who shall ascend up into Heaven, (that is) to*

bring down Christ from above, or who shall discend into the deep (that is to bring up Christ againe from the dead. But what saith it? the word is neigh thee even in thy mouth and in thy heart, that is the word of faith which wee preach. Ther is no such Shepheard as the Shepheard of Israel he loves his sheep to the death. Hath it been recorded that any King hath layd down his life for rebellious Subjects? Hath it been inrowled that any Bridegroome hath lost his life for his Bride? or any Shepheard hath layd down his life for his sheep? but my beloved, the King of my Church & chosen, the Bridegroome to his beloved spouses, and the great shepheard of his sheepe hath layd down his life for his wandring sheepe. John 10. 18. *No man taketh it from me, but I lay it down of my selfe, I have power to lay it down, and I have power to take it againe, this commandement have I received of my father.* He is the carefull shepheard of my flock: neither the heate of the day, nor the cold of the night hindred *Jacobs* care of *Labans* flock: the heate of my wrath, furie and indignation, nor the coldnesse of the affections of his peculiar, can prevent his

care

care over my scattered and dispearsed flocke. Were the shepheards carefull of their flock in the day of Christs comming? and will not Israels shepheard be carefull of his flocke after his comming? he is not only as a father to mine to carrie them in his armes. Cant. 2. 6 *His left hand is under my head and his right hand doth imbrace me*. As an Eagle that beares them upon his wings. Deut. 32. 11, 12. *As an Eagle stireth up her nest, fluttereth with her wings, spreadeth abroad her wings, taketh them, beares them upon her wings. So the Lord alone did lead him, and their was no strange God with him*, But as a shepheard who carries his upon his shouldiers to the fould of grace and glory. John 10. 16. *And other sheep I have which are not of this fold, them also I must bring, and they shall heare my voice, and there shall be one fold & one shepheard*. Whilst mine are subject to chances and all evils, he is their defender, whilst they are subject to goe astray, he is their gatherer, hence he answereth my Commission. *Mat.* 15. 24. *But he answered, and said, I am not sent, but unto the lost sheep of Israel*. The pooreſt and meaneſt of his flocke by him are sustained, the strongest and fatest of his

flocke by him are supported, he leads them by his precious promises, clothes them with his heavenly grace, and gives them a rich inheritance amongst his Saints. Ephes. 1. 18. *The eyes of your understanding being opened, that yee might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.* If they are scorched by the heate of tribulations, he is their cloud of preservation, if they want light in the darkest night, he is their fire by night for consolation. Isaiah 4. 6. *And there shall be a tabernacle for a shadow in the day time from the heate, and a place of refuge, and for a cover from storme and from raine. For thou hast been a strength to the poore, a strength to the needy in his distresse, a refuge from the storme, a shadow from the heat, when the blast of the terrible ones is as a storme against the wall.* His sheep are neere to him through union. John 27. 23. *I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.* They are deare to him through redemption. 1 Pet. 1. 18. 19. *For asmuch as yee know that ye were not redeemed with corruptable things as silver and*

gold

gold from your vaine conversation, received by tradition from your fathers: but with the precious blood of Christ, as a Lambe without blemish and without spot. They are precious to him through donation. John 17. 9. 10. *I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them.* And they are gracious in his sight and presence through acceptation. Ephes. 1. 6. *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved,* They are precious Jewells in his account and estimation, they are his tender flocke in his account and computation, are their deaths precious in his sight, and are not their lives precious in his presence? Is the vine tender over its branches? the King loving to his Subjects? the spouse acceptable to the bridegroome? and are not his flocke precious & deare to the great shepheard of Israel? neither the Foxes by their cunning, the Wolves by their ravening, the Lions by their roaring, the Tigers by their devouring shall be able to plucke them out of his hand. John 10. 28. 29. *And I give unto them eternall life, and they shall*

never perish, neither shall any man plucke them out of my hand, my father which gave them me is greater then all, and no man is able to plucke them out of my fathers hand. As they have beene acquired by an eternall power, purchased by an infinite value, so they are conserved by an eternall power and omnipotencie: to the Kingdome of blisse and felicitie. 1 Pet. 1. 5. *Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.* Ephes. 1. 19. *And what is the exceeding greatnesse of his power, to us ward who beleeve, according to the working of his mighty power.* O my soule, be certainly assured that nothing shall befall thee but that which shall be good for thee. If death, the sting of that is removed, if life, thy life is written in the book of life, If perill, conservation by the hope in Christ, If famine, thou hast the bread of life, if want of water, thou hast the fountaine of living water, if sicknes, thou hast healing in the wings of Christ, if temptation, thy faith shall be to thee more precious then gold that is tried in the fire, if want of freedome, thou hast libertie through redemption, if losse of the love of the neareſt in thy bosome,

thy

thy Lord & shepheard is nere and deare to thee, and if want of defence, thy Mediatour will be thy sunne and sheild Psalme 84.11. *For the Lord God is a sunne and sheild, the Lord will give grace and glory, no good thing will he with hold from them that walke uprightly. Rom. 8.28. And we know that all things worke together for good to them that love God, to them that are the called according to his purpose.* Oh! my soule if thou glorieſt thou ſhalt glory in ſuch a ſhepheard, is he not the great ſhepheard able to make thee perfect in every good worke? Heb. 13. 20.21. *Now the God of peace that brought againe from the dead our Lord Jesus, that great ſhepheard of the ſheep, through the blood of the everlaſting Covenant, make you perfect in every good worke, to doe his will, working in you that which is well pleaſing to you through Jesus Christ to whom be glory for ever, and ever amen.* Hath he not fountaines above all fountains? ſprings ſurpaſſing all ſprings? and paſtures more pleaſant then all paſtures Ezek. 34.23. *And I will ſet up one ſhepheard over them, and he ſhall feed them, even my ſervant David. He ſhall feed them, and he ſhall be their ſhepheard, 14.15. verſe. I will feed them in a good paſture, and upon the*

high Mountains of Israel shall their fold be, there shall they lie in a good fold, and in a fat pasture shall they feed upon the Mountaines of Israel. I will feed my flocke, and I will cause them to ly down saith the Lord God. His voice will I heare, his word will I obey, to his call I will subject, I know the difference between his voice and the voice of strangers, they set up mans inventions, makeing linsey woolsy garments, and set up mans posts by Christs posts: they advance mans righteousnesse, set up legall doings and popish performances, they throw the Lord Jesus Christ out of his thron, and plucke him out of his chaire, and set up the creature worse then nothing. But the voice of Christ is to speake of the praise of his owne righteousnesse, of the pretiousnesse of his own blood, of the triumph of his owne death, of his love to his beloved Church, of the nearnesse of that union the saints have with his father, and of the pitie he hath to the broken spirits. Mat. 11.28. *Come unto me all ye that labour and are heavie laden: and I will give you rest.* And of the gift of eternall life to his adopted. John 17. 2. *And thou hast given him power*

over

over all flesh, that he should give eternall life, to as many as thou hast given him. Of the praise, of the glory, of the honour, of the dominion, of the power, and of the love of his Father. John 17. 23. *I in them, and thou in me, that they may bee made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.* Of the revelation, teaching, direction, convincement and comfort of the spirit. John 15. 26. *But when the comforter is come, whom I will send unto you from the father, even the spirit of truth which proceedeth from the father; he shall testifie of me.* Therefore as thou givest praise because hee is thy mediatour, thy King, thy Bridegroome, thy vine, and thy beloved: so thou shalt give praise, sith hee is become thy eternall, carefull, deare and loving shepheard: rejoycing in the law and covenant of life in Christ that is blessed, yea a thousand times blessed for evermore. Rehearsing the words concerning the Law of life in Christ Jesus. Rom. 8. 2. *For the law of the spirit of life in Christ Jesus, hath made thee free from the law of sinne and death.*

Secondly, In respect of Eternity.

The Celestiall body is more excellent then other bodies, in foure respects.

First, Because it is a Cause Universall.

Secondly, Because it is carried about with a circuler motion.

Thirdly, Because of heavenly light, and fourthly, because it is incorruptible.

So the Covenant or law of free grace, is not onely excellent, because the light of the fathers countenance shines in that Covenant, because it is conferred upon the sonnes of miserie and calamity, because it is the cause of all divine graces and mercies given to the Saints, but also sith it is everlasting and eternall. My Covenant is not as the small dew upon the tender hearbs, not as the fading leafe and withering hearb, not as the fraile life of the sublunarie creatures. I made the first Covenant with *Adam*, and it was momentanie, I have made the second in Christ, and it is to perpetuity; when I espoused mine to me to the praise of my glory, I espoused them to me for ever through my mercy. Isa. 54. 7, 8. *For a small moment have I forsaken*

thee

thee, but with great mercy will I gather thee, in a little wrath I hide my face from thee for a moment, but with everlasting kindnes will I have mercy upon thee, saith the Lord thy Redeemer. Whence once I become their God, I am their God to eternity, when once I become their Father, I am their Father to perpetuitie, as there is no end of the blood of the covenant of my grace, as there is no end of the death of the Covenant of my peace so there is no end of my loving kindnesse in the covenant of grace & peace. Though I have made a covenant it is not like the first covenant I made in mount *Sinai*. Ier. 31, 31. *Behold the day is come saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to that I made with their Fathers, &c.* Hence my people may glory in my Covenant, had I made a Covenant with them to be their God to day, and their enemy to morrow, to blot out their sinnes to day, and to remember them to morrow, to write my law in their hearts to day, and blot it out to morrow, to give righteousnesse, peace, rest, grace, truth, hope, joy, peace, love, reconciliation, redemption,

and

and Adoption to day, and to take these away to morrow, my people should not had cause of glorying in the eternity of my favor: but now have they great cause of glorying in my covenant: sith it is as fast as the day and the night; though all things fade and waxe old as a garment, though the heavens should depart as a scroule, though the hills should flee, and the mountaines be removed; notwithstanding this covenant must needs stand for ever. *Isay* 54. 10. *For the mountaines shall depart, and the hils shall be removed, but my kindnesse shall not depart from thee, neither shall the Covenant of my peace bee removed saith the Lord, that hath mercy on thee.* Had I made the Sunne, the Moone, the Starres, the planets like the fading herb, grasse or trees, where had beene their rarenesse? If I had made the gold, the gemms, the pretious Jewels like the drosse of yron: where had beene their richnesse? If I had made my second covenant of peace, of grace, of love and mercy like the first of terrors, of dreads, of horrors and decaying, where had beene the pretiousnesse? But my people glory not only because I have made a Covenant, but

because

because I have made a covenant everlasting, they glory not onely in righteousnesse, but in everlasting righteousnesse, not only in treasures, but in eternall treasures, not onely in life, but in eternall life, not only in peace but in perpetuall peace, and attonement. So they glory not only in the covenant of life and peace: but also that it is the eternal covenant of life & peace. Hence they glory with the Apostle. *Rom.* 8. 2. *For the law of the Spirit of life in Christ Jesus, hath made us free from the law of sinne and of death.*

Thirdly, Because it is placed in Christ.

The Sunne is placed in the midst of the planets, from whence all the planets receive their purest lights, the heart is placed in the midst of man, that all the parts from thence might receive their vitall motion: the law of life and grace is placed in Christ Jesus, that from thence the Churches might receive their happinesse. Happie, O thrice happie are the Churches tha they have such a Lord, and such a law, not of sin and death, but of grace and life. *Rom.* 8. 2. *For the Law of the Spirit of life in Christ*

Christ Jesus hath made them free from the law of sinne and death.

The earth was undecked and undorned, till I adorned the earth with beauty, the heavenly orbs were not beautified, till I beautified them with the Splendor of the Sun, of Moone and Planets. The old law was inglorious by curse, execration and condemnation; but I have made a new, glorious through life, hope and benediction. In whose hand is it blessed? if not in the hand of the blessed mediatour, in whose breast is it happie, if not in the breast of him that is a gratious Redeemer? and in whom can that be glorious? except in him that is King of Kings, and Prince of glory: It would not have stood with the glory of my wisedome, if I should have made my covenant of life with the slaves of the devill, bondslaves to hell, and children of death: it would not have stood with the honour of my wise disposement, should I have placed my second covenant in them that brake my first, and have shott their arrowes as farre distant from the throne of my grace as the highest place is from the lowest hell. I should have lost the dignity of my grace,

grace, had I made it with Angels who pittied not the prisoners of my hope, neither could they answer the require and severity of my Justice. As I have placed the purest light in the lightest Sunne, and the rarest vertue in the purest gemmes, so I have placed my law of absolute and intire purity in the Sonne of my rarest excellencie. I have made my Covenant to Christ. Gal. 3. 16. *Now to Abraham and his seede were the promises made, he saith not, and to seedes: as of many, but as of one, and to thy seede which is Christ.* I have made my Covenant with Christ, sith none could satisfie my justice or fulfill my righteousnesse but him alone. I made my Covenant in Christ. 2 Cor. 1. 20. *For all the promises are in him, yea, and in him Amen, unto the glory of God by us.* I made him the Covenant of life and Salvation. Isay 42. 6, 7. *I the Lord have called thee in righteousnesse, and will hold thine hand, and will keepe thee, and give thee for a Covenant of the people, for a light of the Gentils, to open the blinde eyes, to bring out the prisoners from the prison, and them that sit in darkenesse out of the prison house.* He was the Character of my person, and the effulgencie of my glo-

ry.

ry, hee was the appointed King, and the Lord commander of my purchased and acquired, the Mediatour to and for my Redeemer and Reconciled, the prince of the kings of the earth, the first begotten from the dead, and the only one and beloved of the bosom: therefore my covenant is to him, with him, and in him. I tooke up my habitation in him from eternity to eternity, my dwelling and delectation is in him from the beginning to the ending: hence, my Covenant of eternity rests in the bosome of eternity, from whence should the espoused have their Commands but from their bridegroome, I have not married them to the law, but to Christ. Rom 7. 4. *Wherefore my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God,* From whence should the subjects have their ordinance but from their King? I have not made *Moses* their king, but Christ King of his Church. Psal. 45. 11. *So shall thy King greatly desire thy beauty, for hee is thy Lord and worship thou him.* From whence should the redeemed of the Lord have their

their rules & precepts but from Christ? I have not made *Moses* their Prophet, but Christ their Prophet. *Deut.* 18. 18. *I will raise them up a Prophet from among their brethren, like unto thee, &c.* O my soule, if I glory, I will not glory in that which is written in tables of stone, but in that which is written in the fleshly tables of thy heart, not in that which is the ministry of death, but in that which is the ministry of life; not in the ministry of condemnation, but in that which is the ministry of salvation; not in that which gendreth to bondage, but in that which tendeth to libertie; not in that which hath a vaile and darkenesse, but in that which hath light and glory; not in that which disconsolates and discomforts the drooping conscience, but in that which consolates & comforts the drooping spirit. Thou glorieſt in the pretiousnesse of his riches, in the rareneſſe of his promises, in the beauty of his righteousnesse, and shalt thou not glory in the pretiousnesse, rareneſſe & riches of the law of life in Christ? did *David* desire the waters of *Bethlehem* above all waters? did *Abraham* desire a sonne above the Land of *Canaan*? and shalt thou not

desire

desire this law of life above all lawes? if others pitch their tents by *Sinai*, thou shalt pitch thy tent by *Sion*, if others follow *Moses*, thou shalt follow Christ, if others delight in that which drives them from God, thou shalt delight in that which drawes thee neere to God. The law of sinne and death hath not freed thee from the law of sinne and death, the law of curse or execration, hath not freed thee from the law of death and condemnation, the law of terrours and horrors hath not freed thee from the law of terror & horrour, but the law of life by wch thou art dead to the law that thou mayest live unto God. Gal. 2. 19. *For I through the Law am dead to the Law, that I might live unto God.* Hence thou therefore shalt hearken to the Commission of the Father. Mat. 17. 5. *While he yet spake, behold a bright cloud overshadowed them, and behold a voyce out of the cloud, which said, this is my beloved sonne in whom I am well pleased, heare ye him.* Who hath the words of eternall life but he? John 6. 68. *Then Simon Peter answered him, Lord, to whom shall we goe? thou hast the words of eternall life.* Into whose lips hath grace been infused but into his?

Psal.

Psalme 45. 2. *Thou art fairer then the children of men, grace is powred into thy lyps, therefore God hath blessed thee forever.* Or who hath the words of peace and reconciliation but he? Ephes. 2. 17. *And came and preached peace to you which were affarre off, and tothem which were nigh,* Hence will I glory in the glorying expression of the Apostle Paul Rom. 8 2. *For the law of the spirit of life in Christ Jesus, hath freed them from the law of sinne and death.*

Hath freed me.

Israel had ten portions in the King, when Judah & Benjamen had but two, but it cannot be spoken according to that tenour of the saints beloved, for they have a like inheritance in God and Jesus Christ whom he hath sent, sith they are chosen by one Lord, redeemed by one Christ, sealed by one spirit of life, injoying the law of life being freed from the law of sinne and death. Rom. 8. 2. *For the law of the spirit of life in Christ Jesus, hath freed me from the law of sinne and death.*

Christ

Christ is then operative in the soule, when by faith he is particularly applied.

The transcient passage of the beauty or splendor of an object, is through the eye unto the mind, the passing consolable delectation which is in Christ, is through a Christians application to the soule, in Christ are treasures passing the treasures hid in the sands, the emenency and superemency of all heavenly and divine compassions; passing the compassions of humaine generation, the excelency, yea, the superexcellency of worth, merit, and value, passing all the valuable things which are wrapt up in the breast of things terrestiall. But what are those treasures passing treasures, the eminency, the superemency of those heavenly and divine compassions, the excellency the superexcellency of what his merit, worth and value without a speciall or particular applyment. The comfort of the eye is in seeing, of the eare in hearing, of man in moving, the comfort of the soule is in applying. What joy is there to a Rebell to thinke there is a Kingdome, and yet out of that he shall be banished? what comfort is there to a man

to

to know there are rich treasures wrapt in our mother earth, and he of those shall be deprived? or what joy or comfort can come to the soule or conscience though there are all excellencies wrapt within Christs bosome, if they of him shall not be injoyed? other creatures were before man was created, light overspread the earth before light in the sun was placed: but comfort to the faithfull doth not arise before that Christ by faith is applied. Our sad houres, our dolefull dayes, our gloomsome times are then removed: when the vertuall efficacy of Christ through faiths application is received: our comfort till we come to heavens City, our joy till we come to heavens felicity, and our solid refreshment till we come to heavens glory is through faiths applying Christ ours all in all. Though the waves of iniquitie doe roare, the floods of transgression fall, the wind of bitter affliction blow heard upon us, yet if once by applying we cast anchor into Christ: solid joy doth inviron the heart and conscience, as light doth incompasse the body of a rationall, then the terrible, the dreadfull, the Iesus God against sinne and transgression

appeares

appeares most bounteous, most benignous, most clementious through his marvilous compassion, then the covenant of eternall grace and mercy puts to repulse the law of death and miserie, then the worth and merit of Christ pleads redemption from the foule black jawes of the Devill, reconciliation betweene the God of infinite purity, and man who through sinne hath procured an infinite miserie, and justification in the sight of our heavenly and compassionate father. Anchor being cast in Christ, all becomes a Christians his wisedome, his death, his blood, his power, his spirit, and his Kingdome. If the Bridgroome be the Brides by combination: then his lands, his livings, his jewels, his gold, his silver, is hers. If Christ be ours, then his heavenly benedictions, his spirituall blessings, his superabundant, and heavenly treasure are become ours also. *All are yours, and yee are Christs, and Christ is Gods*, 1 *Cor.* 3. 22. O my soule apply whole Christ particularly, that thou mayest injoy him fully. Was he deprived of all, before Pilate accused of the Souldiers buffited, of the high Priests disdained, and not for them? he indured

that

that which thou shouldest have sustained, he suffered for that which hadst deserved, Oh what did he sustaine? Oh what hath he not sustained? Oh what did he suffer? Oh what hath he not suffered! did he not undergoe the butthen of thy sinne which was insufferable, by a strength and power invincible? at what time the vaile of the temple rented, at that time the heavens opened, at what time the earth trembled, at that time through his satisfaction he removed thy trembling estate and condition, at what time the light of the sunne was obscured, at that time the merit of thy Saviour shined, the glory of the sunne of righteousnesse, and the beauty of the sunne which is collocated in the midst of the planets at one time were darkned, in which time Christ stood in thy place, and for thy sake hath suffered.

What might I mention concerning Christ, the more the mind conceiveth, the more the tongue relateth, the more the soule by faith apprehendeth, the more the mind is elevated. The Moone is below the sunne, the sunne below Saturne, Saturne below the Primum Mobile, the Vegitive creature is below the

sensitive

sensitive, the Sensitive below the Rationall, and the Rationall below him that lives by faith in the Lord Iesus. How divine is such a Christian in contemplation? how heavenly in Mediation? how rare in declaration? how sweet in conversation? never a speech comes from such a Christian, but it is inflamed with the fire of the Holy Ghost, hence all his words are in extolling Christs righteousnes, advancing Christs goodnesse, valuing Christ blood, Christ hath drawn his mind to a high pitch of conceivement: hath the sunne the power of exaltation, the splendor of a Diamond in the drawing of the affection, & is ther not enough in Christ which drawes the Christian to high meditation. Though thy mind did rest like the Cocke upon the dunghill of this world, though thy affection was as fast inclosed in the creature as a mould in the earth, yet from so low a condition a Christian is brought, when once Christ by his vertue in the conscience takes possession, then not honoures, but Christs honour, not riches, but Christs riches, not righteousnesse but Christs righteousnesse, alone for a Christians presen-

tation

ration, the eie is distant from the sunne, the eye nevertheless by the light thereof is drawn to behold his beauty, though Christ is distant from a Christian, yet by his efficacy he drawes the eye of faith to behold his glory, what only to behold the glory of his victory tryumphant, the glory of his mediation delectant, and not the glory of his session magnificent? applying faith is never below the throne of grace and glory, it is never below the seate of Gods eternall mercy, where there is not faiths applycation, death of spirit hath domination, our life by Christs treasures of wisedome, by the vertue of his death and rising againe from the dead: is through faiths applycation. Let a Christian observe the death of spirit in the hearts of Justiciaries, and inquire the reason, why it is so? and he shal find that it is beeause they apply not whole Christ to their consciences. Some thing they will have of their own righteousnesse in Justification, some thing of their owne performances in matter of reconciliation, let us speake of Christ freely and bouldly, and they stand as people agasted, and amazed. I deny n t that they have a name to live; But as

ſure as the ſunne ſhines in Europe when it is come to the Meridian, ſo ſure are they dead, yea as a tree twice plucked up by the rootes, through the hand of the workeman. He that hath the life of faith, he applies all the excellencies of Chriſt unto himſelfe, what ſaith ſuch a beleeving chriſtian? hath Chriſt redeemed others, and not me? reconciled others, and not me? juſtified others, and not me? Surely if any be redeemed, if any juſtified, if any reconciled, then I am one of that number. Through applying faith the ſoule is ſicke of love, at the very ſight of his riches, of his wiſedom, of his righteouſneſſe, of his graces and conſolations, it cries out, O my beloved, my well beloved, where reſts? where remaines? where abides my welbeloved? is the love of a woman ſo to her huſband, of a father to a child, of a ſubject to his Prince, comparable to that love of the ſoule to Chriſt? who hath found in Chriſt al the kinds of ſweeteſt conſolations, this applyment of Chriſt makes the ſoule deſire more of Chriſt, he who hath felt the ſweetneſſe of the hony combe, he deſires to taſt of the ſweetneſſe of that againe, he who hath ſeen the light

of

of the sunne, desires to see it againe, he that once hath tasted of the sweetnesse in Christ through application, desires to tast thereof againe. Hence are the outcries of such beleevers. O that I might feele the vertue of Christs blood in my conscience more efficatiously, that doht purge my conscience from dead workes to serve the living God, *The blood of Christ, which through the eternall spirit was offered without blame to God, shal purge your consciences from dead workes, to serve the living God.* Heb. 9.14. O that I might feele more effectually the power of that reconciliation which once upon the crosse he fully perfected and finished: that he would give me to understand more fully that I have all my sinns pardoned and remittted. *Whom God hath set forth to be a propitiation by faith in his blood, to demonstrate his righteousnesse, by the forgivenesse of sinnes which are past through his long suffering.* Rom. 3. 25. O that I might be more assured that Christs righteousnesse is mine, then should I injoy the sweetest peace of conscience, sith I should be fully assured that God with me should be well pleased, and that I should be found worthy to abide in the City of our God

for ever: there to praiſe and honour him for ever more. *They waſhed and made white their robes in the blood of the lambe, therefore they are before the throne of God, and worſhip him day and night.* Apoc. 7. 14. 15. O that I might be repleniſhed with the fullneſſe of his grace, then ſhould my empty pitcher bee filled with joy, and my mournfull heart with conſolation, and yee are now in heavineſſe. *But I will ſee you againe, and your heart ſhall rejoyce, and your joy ſhall no man take from you.* John 16. 22. O that I might have his ſpirit to dwell in me, then ſhould I be able to call and cry Abba Father, to make my petitions ſtrongly to my heavenly father, to know aſſuredly that I am one of thoſe who are purchaſed with the pretious blood of Jeſus Chriſt. *Ye are not in the fleſh, but in the ſpirit, if the ſpirit of God dwell in you, but if any man have not the ſpirit of Chriſt, he is none of his.* Rom. 8. 9. O that I might feele the mighty power of the death of my ſaviour and redeemer, then ſhould I dye to ſinne, and live to righteouſneſſe, as the Phenix by the Sunne is conſumed, and by vertue of the beames thereof is revived: ſo if I feele the power of the death of my Redeemer

deemer, death shall be abolished and the life of righteousnesse in me by the life of Christ renewed. *Ye are buried by Baptisme into his death, that like as Christ is raised from the dead unto the glory of his father, so we also may walke in the newnes of life. Rom.* 6. 4. O that I might feele the mighty operatiō of Christs mediatiō, then should I behold God most propitious and clementious, then should my faith cleave fast to the mercy seate for mercy, and to the throne of grace for grace, thereby should I rejoyce abundantly, the singing birds would not so rejoyce when winter is gone, and summer doth approach; as I shall rejoyce in receiving delectation from Christs mediation: then should I not runne from God with *Adam*, but have accesse to God as *Ester* had to *Ahashueroth*. *By whom also through faith, we have accesse unto his grace, by which wee stand and rejoyce under the hope of the glory of God. Rom.* 5. 2. O my soule give glory to God thy heavenly Father, and to Jesus Christ thy gratious Redeemer, and to the holy Spirit who sealeth unto thee sure mercies which will never faile thee in the greatest extreamities. Gods eternall favour in Christ established, the ef-

ficatiousnesse of Christs merits and value, the sealing thereof is not in thine owne power, but in the power of the holy Spirit. Hee that lookes upon the Creature, he concludes that the Creature made not it selfe, but it was made by the hand of the Creator, he that minds how great a matter it is to have the eternall love of God, and the merit of Christ to his conscience sealed, will conclude it is not of himself, but through the work of the Spirit, who is our sealer; *And ye are sealed by the holy spirit of promise, Who is the earnest of our inheritance, to the obtaining of Redemption unto the praise of his glory.* Ephes. 13. 14. but to draw unto a conclusion, least many lines may be offensive unto thy patience, Christian Reader, only chuse thou Christ O my soule, that when thy heart failes thee, hee may be thy strength and thy portion for ever, is not thy Saviour better then tenne thousands, all things are valued, but his value is invaluable, all things are esteemed, yet his worth is inestimable, many things are uttered, yet his excellency is unutterable. Am I not ravished when he is my contemplation? Am I not overjoyed when hee is my Meditation?

doth

doth not my valley abound with plea-
sure when the vertue of his grace takes
in me possession? is the morning sunne
so joyous to a travailler, as Christ is to
me: when I thinke of him in the mor-
ning, hee is more to thee O my soule
then riches, then honours, then gold, thē
silver, yea then pretious stones, if thou
hadst a kingdom, and wast not assured of
his kingdome, what would that profit
thee? if thou hadst a world, if thou hadst
no interest in that blood wch purchased
the world to come, what would that
availe thee? if thou hadst all the joyes
and pleasures under heaven, if thou hadst
not the joy of his spirit, what would
that benefit thee? if thou hadst al the gay
apparrell in the world, if thou hadst not
Christs righteousnesse to defend thee
from the wrath of God, what fruit
would that bring ūto thee? if thou hadst
all to plead for thee, if thou hadst not
Christ to excuse thee in the day of the
Lord, what joy could possesse thee?
it is good for thee to rest where Christ
is, so shall he be to thee a resting place,
it is good for thee to dwell where hee is,
for there are joyes for evermore, O my
soule feare not what man can doe unto
thee, if they take away thy name, re-

member thy name is ingraved upon his breast, he bare thy name upon the crosse, he beareth thy name now in the sight of thy gratious Father. Though thy name is extinguished, yet not extinguished, though not remembred, yet remembred evermore. Let Justiciaries cast their Arrowes by day, and their fierie dars by night, yet know that through thy saviour thou art able to repulse the fiery darts of Satan, much more theirs. Let them take away thy life, thy life is hid with Christ in God. Col. 3.3. *For ye are dead and your life is hid with Christ in God.* Let them conclude that thou art vaine glorious, thy glorying expression shall be of Christ thy Lord of life and righteousnes, sith if any in heavē or earth are bought to God by our Lord of life & glory, then thou art one of that company, whilst thou as a poore pilgrim wandereſt towards heavens City, make thou a heavenly dimention of his glory; *Worthy is the Lambe, who was slaine to receive power, & riches, and strength, & wisedome, and honour, and glory, and blessing, and to him that sits upon the throne, and unto the Lambe, be ascribed blessing, and honour, and glory, and strength for ever and ever,*

ver, *Amen. Revel.* 5. 13. 13.

From the Law of sinne and death.

O my people! what have I done for you? as Reconciliation to God my Father through my blood and death is the greatest mercy, as my Adoption by my Spirit of glory is the highest love, so my Redemption from the law of sinne and death by the Law of the Spirit of life is the freest bountie. Have you not come short of my glory and the glory of my Father Rom. 3 23. *For all have sinned & are come short of the glory of God.* Have you not been under the curse and execration of the morrall law? Gal. 3. 10. *For as many as are of the the workes of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the booke of the Law to do them* Have not your Spirit been silenced, and your mouthes stopt before my Fathers presence. Rom 3 19. *Now wee know that what things soever the Law saith, it saith to them that are under the Law, that every mouth may be stopped, and all the world may become guilty before God.* Hath not *Moses* accused you before the barre

of justice? John 5. 45. *Doe not thinke that I will accuse you to the Father, there is one that accuseth you even Moses in whom ye trust.* Was not the same Law that was made for ungodly, wicked and incorrigable siners made for you? 1 *Tim.* 1. 10. *For whoremongers, for them that defile themselves with mankind, for menstealers, for lyers, for perjured persons, and if there bee any other thing that is contrary to sound doctrine.* But I have delivered you from the law of Condemnation by the law of Salvation, from the law of excecration, by the Law of benediction, from the Law of accusation, by the law of life and reconciliation, and from the law of adjudication, by the law of hope and Redemption. When that I saw that ye were come short of all righteousnes, fulfilled al righteousnes. Rom. 10. 4. *For Christ is the end of the law for righteousnes sake, to every one that beleeveth.* Whē I saw that you were accursed, I became a curse for you, having undertaken to die the cursed death of the Crosse. Gal. 3. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth upon a tree.* I saw that you could not stand

just

just in the sight of my Father, I gave you another righteousnesse by faith which is in me. *Phil.* 3. 9. *And being found in him, not having mine own righteousnesse, which is of the law, but that which is through the faith of Christ, the righteousnes which is of God by faith.* Now as you are not the sonnes of death, but children of life, so you are under the law of life: Now as you are not the children of servitude, and bondage, but the children of liberty and Adoption: & are under my law of liberty and Adoption. Gal. 4. 1 2. *Now I say that the heire as long as hee is a child, differeth nothing from a servant though he is Lord of all, but is under Tutours and Governours: untill the time appointed of the Father.* Gal. 5. 1. *Stand fast therefore in the liberty wherewith Christ hath made us free, and bee not intangled againe in the yoake of bondage.* Now are you not children of unbeleefe and diffidence, sith I dwell in your hearts by faith which is by me. Ephes. 3. 16. 17. *That he would grant you according to the riches of his glory, to bee strengthened with might by his spirit in the inner man, that Christ may dwell in your hearts by faith, being rooted and grounded in love.* Now you are not

slaves.

ſlaves of hell and wrath, but the deareſt and choyſeſt ones through my grace and tender compaſſion, therefore you are not under the law, but under grace. Rom. 6. 14. *For ſinne ſhall not have dominion over you, for ye are not under the law, but under grace.* Therefore you ſhall walke as my deareſt, my choiſeſt and my redeemed, as my peculiar, my jewels and reconciled? Doe I make my branches ſtately through my union? do I make mine fruitfull through my bleſſed Communion? and doe I not make mine ſubjective through the law of life and benediction? Now they will live the life of faith in me, the life of love through me, the life of obedience by me. I have not given them the rule of mercy and peace; to walke contrary to the rule of mercy and peace. I have not given them the law of faith, to call in queſtion the faithfulneſſe of my Fathers love, and the pretiouſneſſe of my deareſt blood: So I have not given to them the fruits of the Law of life, that they ſhould walke as a dead people, but that they ſhould live by my fountaines of living waters, by my neareſt union and richneſs of communion through ſpirit of

the life

life and Adoption; ever triumphing, rejoycing and glorying in my law of life; by which they are freed from the law of sinne and death, according to the text *Rom.* 8. 2. *For the law of the spirit of life in Christ Jesus hath freed them from the law of sinne and death.*

JOHN 16. verse 22.

And ye now therefore have sorrow, but I will see you againe, and your heart shall rejoyce, and your joy no man taketh from you.

THe sad complaint of Israel, (was) mine eyes runneth down with water, because the Comforter is farre from me, he that should releeve my soule will not looke upon me, my bowels are troubled, the enemy hath prevailed over me: this is the relation of the Israel of God, mine eye powreth downe with waters, my comforter is not farre from me, hee that will releeve my soule will looke upon me, my bowels are refreshed, the chariots of hell hath not prevailed against me, therefore though I am poss-

slaves of hell and wrath, but the deareſt and choyſeſt ones through my grace and tender compaſſion, therefore you are not under the law, but under grace. Rom. 6. 14. *For ſinne ſhall not have dominion over you, for ye are not under the law, but under grace.* Therefore you ſhall walke as my deareſt, my choiſeſt and my redeemed, as my peculiar, my jewels and reconciled? Doe I make my branches ſtately through my union? do I make mine fruitfull through my bleſſed Communion? and doe I not make mine ſubjective through the law of life and benediction? Now they will live the life of faith in me, the life of love through me, the life of obedience by me. I have not given them the rule of mercy and peace; to walke contrary to the rule of mercy and peace. I have not given them the law of faith, to call in queſtion the faithfulneſſe of my Fathers love, and the pretiouſneſſe of my deareſt blood: So I have not given to them the fruits of the Law of life, that they ſhould walke as a dead people, but that they ſhould live by my fountaines of living waters, by my neareſt union and richneſs of communion through ſpirit of

the life

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seſt

feſt with ſorrow, becauſe I poſſeſſe not what I ſhall poſſeſſe; nevertheleſſe, *I ſhall ſee his face, my heart ſhall rejoyce, and my joy ſhall no man take from mee.*

And ye now therefore have ſorrow.

What the Saints beloved? are they not delivered from the power of darkeneſſe and tranſlated into the kingdome of my deare ſonne? have they not the ſpirit of joy and delightfull ſolace? are they not crowned in Sion with everlaſting joy upon their heads? doe they not rejoyce in the garments of Salvation and perfect robes of righteouſneſſe? Have they not the oyle of joy and gladneſſe in ſtead of the garments of heavineſſe? and ſhall they not ſing praiſe for ever and ever more unto mee which am bleſſed for evermore? notwithſtanding they are invirond with great ſorrow and heavineſſe. Who lives amongſt Tygers, Wolves, Lyons and Beares, if not they? who are counted the baſeſt of the creature, the vileſt of the earth, the terror to the ſonnes of men, and the ſcumme of the world, if not they? who encounters

encounters with the Devill, makes war with the flesh, fights against sinne and all evills, if not they? if the roaring Lyon the devill seeke to devoure them, doe they not seeke to me the Lyon of the Tribe of *Judah*? if the flesh doth burthen them, say they not with Paul who shall deliver them from the power of death? if sin doth defile them, do they not desire to be washed in my pretious blood? and if the law of terror affright them, doe they not fly to the law of life in Christ Jesus? mine would sinne no more, offend no more, but praise me evermore: Sith I have made them new creatures, formed them according to my Image, and made them conformable to my mind and pleasure. (True it is) I imbrace them, I love them, and I delight in them to dayes everlasting: yet my divine pleasure hath been to hide my face for a moment, to obscure my selfe for the twinckling of an eye, as though I would take my leave or farwel of them: notwithstanding, I have done it for their consolation, to shew my might and power in conservation, and my superemenent bounty and love in their beatitude and glorification. I that hid my

glory

glory, I that gave them not a footstep for habitation, have given to them my heavenly mantion, and though I deprived them of my personall presence, yet my blessed prefence shall shine upon them in my heavenly Citie. What though for a moment they doe not possesse me in the fulnesse of communion, in the blessednesse of my beatification, in the plenitude of hope and benediction, *Yet I will see them againe, their heart shall rejoyce, and their joy shall no man take from them.*

But I will see you againe.

If I come to mine, who am my Churches King of glory, I will bring her to the habitation of my heavenly glory, if I the loving bridegroome come to my beloved Church and choyseſt Spouse, I will make her glad with my heavenly and gratious countenance, I will remove away her teares though thousands, her sorrowes though infinite, and her Lamentations though as the sands upon the sea shore, then shee that was wrapt in the dust below, shall sing glory and praise to me on high, for I that take away

way all teares, will wipe away teares from her face, *For I will see her againe, her heart shall rejoyce, and her joy shall no man take from her.*

I will.

What I will? it was my pleasure to exercise mine under tribulations, tentations, and tryalls, afflictions, calamities and miseries, under penurie, shame and reproach, under bonds, fetters and chaines, under shipwrack, death and tortures, that their faith might be much more pretious then gould, their love then the purest gould, their patience answer my commmission concerning patience, and that they might prize my deliverie and redemption, when I shall deliver and redeeme them from tribulation. *For I will see them againe, their heart shall rejoyce, and their joy shall no man take from them.*

I will see you againe.

This was Josephs charge, see my face no more unlesse you bring your yonger brother with you, this was the charge

of

of David to Abner, thou ſhalt not ſee my face unleſſe thou bringſt with thee Micall Saules daughter: This is the charge of the drooping ſpirits to the watchmen of Iſraell, let us heare your voice no more, let us ſee your face no more, unleſſe you tell us where we may behold the countenance of our beloved: whilſt the watchmen ſaith they ſee him not, Chriſt ſaith he will ſee his own. *I will ſee them againe, their hearts ſhall rejoyce and their joy ſhall no man take from them.* Have I not looked upon you when no eye beheld you? have not I reſpected you when none reſpected you? when neither Levit nor Prieſt had compaſſion on you in the day of your wounds, then I healed you by my death, blood and righteouſneſſe. I exalted you by my reſurrection, aſſention and mediation, and I comforted you by my adoption, union and juſtification, as my father beheld his Iſraell in Egyptian tyrannie, to give them delivery: So I beheld you in bond-ſlavetie, to give you my richeſt bountie. As I have looked upon you being the morning ſtarre that firſt roſe in your hearts: ſo I will ſhine upon you as the morning ſunne that firſt appeared in

your soules. *For I will see you againe, your heart shall rejoyce, and your joy shall no man take from you.*

I will see you,

The face of *Esau* was deare in the eyes of *Jacob*, he counted it as the face of an Angell, the face of Jesus Christ is deare in the sight of the saints, they count it more gratious then the countenance of all the Angels: was there an acceptation of *Jacobs* presents, a safety of the lambs, the children and the aged through *Esaus* favour? and is there not an acceptation of the offerings of the Saints, and a delivery from death and destruction by the face and favour of Jesus Christ? therefore they are ravished with the joy of my countenance, saying O joy of joyes! O solace of solaces! O consolation of consolations! that flowes from me their dearest Lord that brought them! when I shall see them againe, my countenance will be to them most deare and pretious. What sun like me that am the sonne of righteousnesse? what starre like me that am the morning starre? the starres are darkenesse, the sunne is dimnesse, the moone

moone is obscurity, when I appeare in glory, heaven should be no heaven if my countenance should not be in heaven, the celestiall places should be a denn of Dragons, if I had not beene in the celestiall places. If glory be in the soule, it is because I am the hope of glory, if glory be in the heavenly place, it is because I am the prince of glory. What beauty hath the firmament without the sunne, moone, and starrs? what ornament hath the earth without grasse, hearbs, trees and plants? or what excellencies hath the soule without my gratious countenance? therefore my deareſt servants waite for the time of my appearings Is not my countenance more deare to them then the face of *Esau* was to *Jacob*? sith in the sight thereof there are pleasures for evermore, deliverie from the blacke chaines of darkenesse, righteousnesse to eternall life, hope of the fruition of my felicitie, and praises from the beginning of my grace unto eternitie. *For I will see them againe, and their hearts shall rejoyce, and their joy no man shall take from them.*

And

And your hearts shall rejoyce.

In the day of Tyre, it was said of Tyre, that she was the fame and glory of the world, because her delights were the delights of paradice, she walked in the midst of the stones of fire, she had every precious stone as the Topaze, the Carbuncle, the Saphire, the Onix: in the day of the Churches glory, it may be said of the Church, that her delights surpasseth the delights of paradice, that she walkes triumphing in the midst of fierie tribulations, and that Christ her precious stone is more to her then all pretious stones, he that is to her the choyseſt stone of delightment, is to her the streame of rare contentment.

O what citie like the citie of our God? O what streames are like the streames that refresh the citie of our God? as the fountaine is only delectable, so the streames are absolutely delightfull, for my joyes are the joyes of my people, my rivers of solace their sole delight, and my fountaine surpassing all the fountaines under heaven, if they want comfort, I make them rejoyce in the robes of pu-

reſt

reſt righteouſneſſe. Iſai. 61. 10. *I will greatly reioyce in the Lord, my ſoule ſhall be ioyfull in my God, for he hath clothed me with the garments of ſalvation, he hath covered me with the robes of righteouſneſſe, as a bridegroome decketh himſelfe with ornaments, and as a bride adorneth her ſelfe with her ieWels.* If they want ſolace, I make them to injoy the holy Ghoſt the comforter, John 16. 7. *Neverthleſſe, I tell you the truth, it is expedient for you that I goe away, for if I goe not away, the comforter will not come unto you; but if I depart, I will, ſend him unto you.* If they are clothed with the garments of heavineſſe, I give to them the oyle of joy & gladneſſe. Iſa. 61. 1. *The ſpirit of the Lord is upon me, becauſe the Lord hath anoynted me to preach good tydings unto the meeke. To appoint unto them that mourne in Sion, to give unto them beauty for aſhes, the oyle of ioy for mourning, the garments of praiſe for the ſpirit of heavineſſe, that they might be called the trees of righteouſneſſe, the planting of the Lord, that he might be glorified.* And if they are crowned with ſorrow and lamentation, I cauſe everlaſting joy to ſpring out of the wells of ſalvation, Iſa. 12. 3. *Therefore with ioy ſhall yee draw water out of the*

wells

wells of salvation. Shall my people hang down their heads like bulrushes, lowre like the Hypocrites, and wear sackcloth and mourning weeds? No, I would have my people dwell by my fountaines, my waters are not bitter as the waters of *Marah*, I would have mine refresh themselves with my rivers, my waters passe the waters of *Abanah* & *Pharpar* rivers of *Damascus*. Have I not left to them the words of full consolation? John 17.13. *And now I come to thee, and these things I speake in the world, that they might have my joy fulfilled in themselves*, Have I not removed their feares and perturbations? John 14. 1. *Let not your hearts be troubled, yee beleeve in God, beleeve also in me*. Have not I wished them to rejoyce through exhortation? Phil. 4. 4. *Reioyce in the Lord alway, and againe I say reioyce*. What is my bloody crosse, my victorious death, my comfortable resurrection, and my powerfull mediation But joy to the drooping? what is the covenant of my freest grace, my highest love, my richest mercy, and tender compassions but comfort to the mourning? What is the spirit of adoption whereby mine call my father Father, the spirit of obsignation,

obſignatiõ wherby mine injoy an inheritance among them which are ſanctified, the ſpirit of ſanctification, whereby mine are ſanctified in the day of their Communion with mee their vine and royall bridegroome, but conſolation to the lamenting? as my ſprings of grace are in the throne of my grace, ſo I have filled them with the fruits of my grace, as the fountaine of my love is in the throne of love, ſo have I filled mine with my deareſt love, when I dwell in their hearts by faith which is in mee, when I rule in their conſciences by peace which is from mee, when I ſhall lodge in their ſoules through my ſpirit of glory, I ſhall change their garments of lamentation into garments of ſalvation, their mourning weeds into glorying expreſſion, and their ſighes and groanes unutterable into the ſweeteſt oration. *For I will ſee them againe, and their hearts ſhall rejoyce, and their joy ſhall no man take from them.*

The rivers that flowed from paradice are not comparable to the ſtreames that makes glad the city of our God, thoſe were water, theſe welſprings of living water, thoſe flowed from the earthly paradiſe,

paradice, these from the heavenly and ecclestiall paradice, by some of them was *Bdelium* and the *Onix* stone, in these are eternall glory, neareneſſe of union, and the fruition of eternall life and felicitie, those were appointed to water the Garden of Eden, these are ordained to water and refresh the Church of Christ beloved, those were placed in paradice by the wisedome and love of God the Father, these were placed and appointed in the Church of Christ redeemer: therefore they admire at the love of God the Father, and the superemenent grace of Christ Mediator. Saying they shall heare the thing they never heard, they shall see the things they never saw, and they shall understand the things they never understood. Their joy in that day shall not be from the influence of the starrs, my influence excelleth the influence of all starrs, they shall not injoy the comfort of the Moone, but the comfort of mee whose glory is above Sunne and Moone. What shall mine injoy in that day? they shall fully see the throne of grace, fully behold all the hidden, unutterable and unsearchable excellencies that are in me. What shall they possesse,

when they ſhall poſſeſſe me that filleth all in all things? what ſhall they comprehend, when they ſhall be comprehended and invironed with my glorious preſence and the light of my countenance? therefore though the heavens and the earth ſhould bee ſilent, the moutaines and the vallies ſhould be ſtill, yet mine will glory in me their loving prince and effectionate bridegroome. *Sith I will ſee them againe, their hearts ſhall rejoyce, and their joy ſhall no man take from them.*

And your joy no man taketh from you.

O the love of our loving and glorious father! O the kindneſſe of our Lord our deare and gratious Redeemer! if mine admire at my love, my love is admirable love, if mine contemplate of my grace, my grace is ſuperemenent grace, when they were in the vaſt and roating wilderneſſe, I allured them, and brought them into a wilderneſſe, and there I ſpake comfortably unto them. *Hoſea 2. 14. Therefore behold I will allure her, and bring her into the wilderneſſe, and ſpake comfortably unto her.* When mine were

toſſed

tossed like a ship with the roaring waves, reeling like a drunken man, were welneigh dashed in peeces by the craggie rockes and shelves, I laid a foundation for them of pretious Stones and Saphires. *Isa.* 54. 11. *O thou afflicted, tossed with tempest and not comforted, I will lay thy stones with faire colours, and lay thy foundation with Saphirs.* When they wanted joyes, I gave them joyes firmer then the earth upon its center, more fixed then the fixed starres, more stable then the sublunarie creatures. Is my righteousnes, everlasting righteousnes? & is not my comfort everlasting? is my deare hearts blood of an eternall value? & is not my consolations eternall? is my communion and blessednesse for ever and ever? and are not my joyes for ever and ever? If mine have life, their life is hid in me, if mine have peace, then their peace is treasured in me, if mine have joy, their joy is joy in me. Hath the mists taken away the light of the Sunne? No: Hath the mortality of the body taken away the immortality of the soule? No: Or can any take away the consolation of my Redeemed? No: Had I not given to my Redeemed ever-

laſting righteouſneſſe, eternall life, an inheritance immutable, then their joy had beene momentanie and tranſitorie: but becauſe I have given them an everlaſting righteouſneſſe, Dan. 9. 24. *Seaventy weeks are determined upon thy people, and upon thy holy citie, to finiſh the tranſgreſſions, and to make an end of ſinnes, and to make reconciliation for iniquity, & to bring in everlaſting righteouſneſſe, and to ſeale up the viſion and propheſie, and to annoynt the moſt holy.* Eternall life. *John* 10.28. *And I give unto them eternall life, & they ſhall never periſh, neither ſhall any man plucke them out of mine hands.* An inheritance immortall and immutable. 1 *Pet.* 1. 4. Therefore their joy is not tranſitory and momentanie. After once I bring my redeemed to the inheritance immortall and incontaminate, they ſhall ſing nothing but praiſe, honour, glory, power, might, truth, mercy, ſtrength and thankſgiving to my Father bleſſed for ever; and to me bleſſed for ever more. They ſhall know of no ſinne in the fleſh, they ſhall not heare the accuſations of the law before the tribunall ſeate of juſtice, they ſhall not hearken to the temptations of the devill, they ſhall not feele the burden of

of sinne, nor be affrighted at the feares of death and hell, but they shall injoy an immediate communion and fruition of my glory to everlasting. *For I will take away their heavines, their heart shall rejoyce and their joy no man taketh from them.*

JOHN 15. 12.

This is my Commandement, that ye love one another as I have loved you.

RAre is the Sunne in respect of beauty, light and operation, rare are the pretious jewells in respect of richnesse, vertue and estimation: so rare is the love of Christ to us through gifts, graces and communication, as the myrrh and the drops thereof, as the sweet raine and the showers thereof, as the bedewing dew and the overspreading thereof, so is the influence of Christs freest grace, and the expression of his dearest love according to the text. John 15.12. *This is my Commandement, that ye love one another as I have loved you.*

Nothing is so pretious as Christs blood, nothing so victorious as his death, nothing is so pure as his righte-

ouſneſſe; ſo nothing is ſo tender as the love of our deareſt Lord that bought us; who hath left the higheſt throne of glory for the bondſlaves of miſeries? but the prince of glory? who hath ſtood betweene light and darkeneſſe, betwixt heaven and hell, betwixt eternall juſtice, and the children of unrighteouſneſſe: but the Lord our righteouſneſſe? 1 Pet. 3. 18. *For Chriſt alſo hath once ſuffered for ſinne, the juſt for the unjuſt, that hee might bring us to God, being put to death in the fleſh, but quickned by the ſpirit.* Who hath beene ſurety for mine in reſpect of the acquirie of Redemption, to make up the breach of union, to anſwer the righteouſneſſe for juſtification, to atchieve glorious communion, beatification, bediction, felicitie and the fruition of my preſence; but he that ſhall ſtand for ever mediatour and interceſſour in my preſence? or who hath indured that mocking, that buffeting, that ſcorning, that arraigning, that condemning but he in whom there is no condemnation but eternall life and ſalvation. Act. 4. 12. *Neither is there Salvation in any other, for there is no other name under heaven given among men whereby we muſt be ſaved.* He hath

hath laid downe his life for them that were deprived of the hope of life, hee spilt his dearest blood for them that were involved in their blood, hee hath ventured his death for the lives of them that were the children of death, had a child of wrath died for a child of wrath, that should not have been excellent, had a child of death, dyed for a son of death that should not have beene superexcellent, but for the beloved of the father to die for miserable catives and captives, that is transcendent. The death of mee the Lord of life is more then a thousand Lords, the death of mee the prince of peace is more then the death of tenne thousand princes, the death of mee who am King of Kings is more then the death of all the Kings and Monarches under heaven. I looked and behold the Angels hid their faces, all creatures hid their heads: Sith none could make up the breach of union, a glorious presentation in my fathers presence, conquer death through death, overcome the devill through power, blot out impurity through righteousnesse, remove sinne through blood, make peace through atonement, and by grace and

glory bring the poore soule to eternall glory. Isay 59. 16. *And he saw that there was no man, and wondered that there was no intercessour, therefore his arme brought salvation unto him, and his righteousnesse it sustained him.* 2 Cor. 3. last. *But wee all with open face, beholding as in a glasse the glory of the Lord, are changed into the same Image from glory to glory, even as by the Spirit of the Lord.* Out of my love I give rare gifts and graces to my Saints and servants. Who hath opened the treasures of wisedome and knowledge? if not I; who hath broken open the treasure-house of heaven, opened the throne of grace, unlocked the mercy seate? if not I; who hath placed the heavenly minds in the heavenly places, blessed the people, delivered from the curse with spirituall blessings, and made them that have tasted my love attaine to the height of my love? but I. I powre my water upon the thirsty; I give my bread to the hungry, my cloath of righteousnesse to the naked, and my deerest mercy and love to the loveless. I power out my spirit upon my servants, shew my visions to the young, and give my dreames to the old. Acts 2. 17. *And it shall come*

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to passe in those dayes saith the Lord, I will power out my spirit upon all flesh, and your sonnes and your daughters shall propheſie, and your young men shall see visions, and your ould men shall dreame dreames. My gifts are not of gold, but of that which is more pretious then the gold of Ophir, my gifts are not jewels, gemmes, and pretious stones. But that which is more rich then jewels, gemmes and pretious stones. My gifts are not earthly treasures, morrall righteousneſſe, worldly, wealth, and things terren and sublunarie: but heavenly treasures, and heavenly righteousneſſe, celeſtiall wealth, and things sublime, and heavenly. Hence mine receive abundance from me, the the fulneſſe of the Godhead dwelt in me bodily. *Colloſians 2. 6.* verſe *For in him dwelleth all the fullneſſe of the Godhead bodily.* Hence mine receive grace and truth from the fulneſſe of grace and truth: as I have spoken, and mine confeſſe. John 1. 16. *And of his fulneſſe have wee all receiued and grace for grace.* Out of my love, I will not forsake mine in the midſt of all their tribulation and temptations, though the heaven should frowne, and the earth should

lowre, the conſcience ſhould terrifie, juſtice ſhould amaze, death ſhould trouble, ſinne ſhould burden, the Devill ſhould roare, the fleſh ſhould aſſault, all evills ſhould environ: notwithſtanding I will not forſake my peculiar: though principalities, though powers, though death, though famine, though perill, though ſword, though hell, though law, though ſinne, though the grave, and all evills ſhould beſet mine, yet will I not leave them. I love them in wants as if they had abundance, in tribulation as if they were free from tribulation, in temptation as if they were free from temptation, And in ſheep skins and goats skins as if they had cloath of gold beſet with the rareſt jewels. What if they are ſtoned for my name ſake? what if they be baniſhed for my teſtimony? what if they ſhould be wracked for the witneſſe of the word of my truth? what if they had not a hole with the fox, nor a neſt with the birds? yet I will not ſhut them out of my preſence. Have I not given a teſtimony concerning them, Heb. 11. 36, 37, 38, 39. *And others had triall of cruell mockings and ſcourgings, yea, moreover of bonds and impriſonment. They were*

were stoned, they were sawne asunder, were tempted, were slaine with the sword, they wandered about in sheep skins, and goats skins, being destitute, afflicted, tormented: of whom the World was not worthy. They wandered in the desarts, and in mountains, and denns and caves of the earth. And all these have obtained a good report through faith, receiued not the promise. When *Paul* and *Silas* my servants were in prison, did I not make them sing songs of my dearest love? When *Peter* was in prison, was not the Angel of my presence by him? when my servant Steeven was stoned, did I not make his face to shine as an Angel? and when my servants were in the fire furnace, have I not delivered them from the furnace of fiery afflictions? I am the rock, when there is no rocke, I am the refuge, when there is no refuge, & I am their hope and horne of salvation, when there is neither hope nor horne of salvation. Hence mine may conclude with my servant. Psal. 18. 18 *They prevented me in the day of my calamitie, but the Lord was my stay.* Out of my love I have loved them freely. I regarded neither their righteousnesse, their holynesse, their performances, neither

ther their prayers, their doings, nor their excellencies, neither their purity, their innocency, nor their integritie, I have loved my redeemed, and my justified freely, I have respected my reconciled freely, and I regarded my adopted and my glorified freely.

Though thousands should have presented to me the vertue of the sonne the moone and starres, the riches of seas of mountaines and of the vallies, or the free will of the freewillers: notwithstanding I would refuse it. If I lay downe my life for my sheep, is it not out of the freenesse of my love? John 10. 11. *I am the good shepheard, the good shepheard giveth his life for his sheep.* If I give my life for my Church, is it not out of my tender and deare affection? Ephes. 5. 25. *Husbands love your wives, even as Christ also loved the Church and gave himselfe for it.* If I give to mine the riches of hidden treasures, the glory of the heavenly mantions, and the sure and firme mercies which are treasured in my breasts, is it not love of my tendereſt care and love? Hence out of my love, I expresse my deareſt & tendereſt love given to mine. which eye cannot see, which eare cannot

cannot heare, nor mind conceive. 1 Cor. 2 9 *But as it is written, Eye hath not seen, eare heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.* I have loved them so dearely, that I will be their glory in grace, their eternall glory, and their expression of glory, who was their hope and glory. Col. 1. 27. *To whom God would make known what is the riches of the glory of this mistery among the Gentils, which is Christ in you the hope of glory.* Who makes them to rejoyce under the the hope of glory? If not I. Rom. 5. 1. 2. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have accesse by faith into this grace, wherein we stand, and rejoyce in hope of the glory of God.* Who makes them passe one from glory to glory? If not I. 2 Cor. 3. last *But we all with open face, beholding as in a glasse, the glory of the Lord, are changed into the same Image, from glory to glory: even as by the spirit of the Lord.* Am I not their glory and crowne of life? Am I not their glory and crowne of righteousnesse? Am not I their glory and crowne of mercy. Psal. 103. 3, 4. *Who forgiveth all thine iniquities*

quities, and healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindnesse, and tender mercies. The glory of my love is tyed to the sweetnesse of my peace, the glory of my grace to my acceptation: Ephes. 1. 6. *To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* The praise of my glory to the choise of my election. Ephes 1. 12. *That we should be to the praise of his glory who first trusted in Christ.* The assurance and seale of my redemption to the praise of my glory. Ephes. 1. 14. *Which is the earnest of our inheritance, untill the redemption of the purchased possession: unto the praise of his glory.* The collocation in the heavenly places to the honour of my supercemenent grace. Ephes. 2. 6. 7. *And hath raised us up together, and hath made us sit together in Heavenly places in Christ Jesus. that in the ages to come he might shew the exceeding riches of his grace in his kindnesse towards us through Christ Jesus.* What beatitude? What communion? What benediction? What fruition? What felicitie? Or what glory can any injoy without me the effulgencie, the character and glory of my father? hath

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the rivers waters without the fountaines? No, Hath the ayre light without the Sunne? no, or can any possesse glory without my glory? no. Hence I have tould my choise and deareſt ones. John 17. 22. *And the glory which thou gavest me, I have given them, that they may be one even as we are one.* And becauſe I have given them this firſt glory, they ſing of my ſecond glory, worſhipping me that lives for ever, & falling down before my throne of glory. Apoc. *And when thoſe beaſts gave glory & honour & thanks to him that ſate on the throne, who liveth for ever and ever. The foure and twenty Elders fall downe before him that ſate on the throne and worſhip him that liveth for ever and ever; and caſt their Crownes before the throne, ſaying, Thou art worthy O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created.* And they ſing not onely of my love in word, but alſo in deede. Anſwering my command, loving one another as I have loved them. John 15. 12. *This is my Commandement that ye love one another as I have loved you.*

The Philoſopher ſaith, that the firſt moveable

moveable is moved by Angels, and all ſecundarie motions are moved by the firſt motion or moveable, it is affirmed by the ſpirit of glory, that the love of the ſaints to God the Father and of each towards each other, is from that love the Father hath ſhewed towards them. Joh. 1. 4. 10. 12. *Herein is love, not that we loved God, but that he loved us: and ſent his ſonne to bee the propiciation for our ſinnes. No man hath ſeene God at any time, if wee love one another, God dwelleth in us, and his love is perfected in us.* If they are deare in affection, is it not through my union? they are deare members, pretious branches, and loving ſpouſes, ſith I have joyned the members to mee their head, I have ingrafted them into me their vine, and I have eſpouſed them to me their bridegroome, if they injoy fellowſhip one with another, it is not through my Covenant? I have not only given them communion with my Father to injoy fellowſhip with my Father, communion with my ſelfe to injoy an inheritance in my treaſures, but I have given mine communion & fellowſhip one with another; that they might have joy and deleſtation each with other. 1 John 1. 3.

That

That which wee have seene and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the father, and with his sonne Jesus Christ. Hath the aire light and not from the sunne? hath the hand and foot motion and not from life? and hath mine fellowship, and not through my fellowship? as I have given them the glory of eternall fruition, the honour of perpetuall conservation. John 17. 11. *And now I am no more in the world, but these are in the world, and I come to thee holy father, keepe through thine owne name, those whom thou hast given me, that they may bee one as we are.* So I have given mine the glory of union, hence I have made them one as I and the father are one. John 17. 22. *And the glory which thou gavest me, I have given them, that they may be one, even as wee are one.* I am not only glorified in mine by faith that is in mee, by hope which is by mee, by affection towards me, but also by their love towards my choisest people. John 17. 10. *And all mine are thine, and thine are mine, and I am glorified in them.* When I sit Lord and King of the conscience, is there not peace and sweetnesse? when I sit Lord com-

commander of the will? is there not peace and lowlineſſe? when I ſit onely overſwayer over the affection, is there not the tendereſt and deareſt delectation? ſo when I throw out the black King of death and darkeneſſe, is there not love, delight and delectation? when I raigne king of peace and love in the ſpirit, I remove envie, hatred, malice, wrath, furie, debate, ſtrife, backbiting, ſlanderings, whiſperings, grudgings, repinings, murmurings, for when I fill mine with joyes above all ſorrow, with loves above all loves, and with my reſt above all reſts, are they not amiable? when they apprehend my death victorious, my reſurrection triumphous, my mediation efficatious, and my croſſe glorious: are they not peaceable? my Father dwelleth in them, his love abides in them, and rules in them; doth not his free love remaine in the conſcience? doth not his rich love abide in the heart? and his ſtrong love in the affections? hence comes in the witneſſe of the ſpirit. 1 John 4.17. *Herein is our love made perfect, that wee may have boldneſſe in the day of Judgement? becauſe as hee is, ſo are wee in this world.* Therefore my people are

a quiet people, for they are of the kingdome of my peace and patience. Apoc. 1. 9. *I John who also am your brother and companion in tribulation, and in the kingdome and patience of Jesus Christ: was in the Ist that is called Patmos, for the word of God, and for the testimonie of Jesus Christ.* I turne Lyons into Lambs, Tygers into Sheepe, Woolves into Doves, and Serpents and Ravenous Beasts into Turtles, therefore they feede together without killing and slaying one another. *Isay 35. 9. 10. No Lyon shall bee there, nor no ravenous beast shall goe up thereon, it shall not be found there, And the ransomed of the Lord shall returne and come to Sion, with songs and everlasting joy upon their heads. They shall obtaine joy and gladnesse, and sorrow and sighing shall flee away. Isay 65. 25. The Wolfe and the Lambe shall feede together, and the Lyon shall eate straw like the bullocke, and the dust shall bee the Serpents meate, they shall not hurt nor destoy in all my holy Mountaine, saith the Lord.* I will neither admit of wolves, of Tygers, or ravenous beasts, of Lyons or devouring dogges to joyne with my people and peculiar. Mine shall not fight with sword or speare, with shield nor buckler,

buckler, with Helmet nor Habergion, they shall not overcome hell, death, the devill and all evills with the heeles of great horses: but with my deareſt blood, and the word of my Teſtimony. Apoc. 12. 11. *And they overcame him by the blood of the lamb, and by the word of their teſtimony: and they loved not their lives unto the death.* I know the power of my love binds them, the power of my grace conſtraines them, the power of my mercy leades them, to learne meekneſſe of me their Lord and maſter. *Mat.* 11. 29. *Take my yoake upon you, and learne of mee, for I am meeke and lowly in heart, and yee ſhall find reſt unto your ſoules.* As my kingdome is not meate, drinke, or cloth: but joy, & peace, & love by the holy Ghoſt: ſo my people, the inhabitants and dwellers in my kingdome are not diſcordious, contentious, quarrelous: but loving, peaceable and joyous. Rom. 14. 17. *For the kingdome of God is not meate and drinke, but righteouſneſſe, and peace, & joy in the Holy Ghoſt.* I have redeemed them from the earth and made them the firſt fruits to my Father: I have ſet them in the heavenly places, have I taken away all enmitie betwixt my Father & them: that

that they should not live in wrath & dis-
cention. It is my gratious pleasure that
mine should love one another, as I have
loved them. I would have their affecti-
ons so deere, their loves so tender, that
they should out of their deateſt affecti-
on, and tendereſt love live one with a-
nother. What shall the Citizens of my
heavenly Jerusalem bee as strangers?
what shall they that are of my Fathers
family be as Alians? or they that bee
so neare to me as members to the body
branches to the vine, as the espoused to
the bridegroome, live as a people Alie-
nated and estranged? No. Where is
their care over each other? where is
their glorying in each other? when they
neither see nor behold the sweet and
gratious disposition of each other?
wherein am I glorified whilst their af-
fections are as farre remote as their ha-
bitations, and their loves as farre distant
as their dwellings. What breaches?
what discontents ariseth, when the
world makes warre, the legalists slan-
ders, and the Angels of light casts false
and bitter aspersions, my love hath been
so deare and tender towards them, that
I have made them temples of the Spirit

of

of glory, in which I might expresse my glory: Did my father fill the Temple with his glory? and doe not I fill mine with my glory? whilst I in them am the hope of glory. Col. 1. 27. *To whom God would make knowne what is the riches of this glory among the Gentiles, which is Christ in you the hope of glory.* I have made them a dwelling place, a habitation of dwelling by my spirit. Ephes. 2. 21, 22. *In whom all the building fitly framed together, groweth unto an holy Temple in the Lord, in whom you also are builded together for an habitation of God through the Spirit.* I have made them Tabernacles fit for my love and favour. John 17. last. *And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may bee in them, and I in them:* And shall not mine live as my choysest & dearest ones? what difference between the children of *Sinai*, & the childrē of *Sion?* what difference between the daughters of the bondwoman, and the daughters of Jerusalem? if they live not as my Saints at Jerusalem? Oh what honour? what glory have mine attained? and grace have they atchieved? whilst of them in record it is recorded. Acts 2. 44.

And

And all that beleeved were together, and had all things common, the last verse. Praiseing God and having favour with all the people: and the Lord added to the church dayly such as should be saved. I have loved mine with an everlasting love, hence I passe by their sins, their weaknes, their infirmities, and all their evills. Though they were tossed like the lofty and roaring waves of the sea: I gave to them a rich and sure foundation. Isaiah 54. 11. 10. *O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with faire colours, and lay thy foundations with Saphirs, and I will make thy windowes of Agates, and thy gates of Carbuncles, and all thy borders of pretious stones.* Though they were left as a widow forsaken, and as a virgin relinquist, I have not left them nor forsaken them. Isay 54. 6. 7. *For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth when thou wast refused saith thy God, For a small, moment have I forsaken thee but with great mercies will I gather thee,* Though they were not accounted worthy of a being upon the face of the earth, I have given them a heavenly habitation. 2 Cor. 5. 1. *For we know that if our earthly*

earthly house of this tabernacle were dissolved, wee have a building of God, an house not made with hands, eternall in the heavens. And shall not mine love mine for ever? I will not have my bruised quast, I love the smoaking flax, and the bruised reed, I will not have my broken disesteemed, my wounded despised, my sicke neglected, my prisoners not visited, my feeble unrefreshed, my poore begging bread, and my distressed consciences uncomforted. To what end doe I commit them to my Churches care, to belie, slander, backbite, and speake evill of my people? No, to frowne, lowre, and pet against my weake ones? No, that they might breake, bruise and tread under foot my weakest servants? No, but that they should refresh, comfort, solace and recocilate my weake ones, and my poorest servants: as their names, their lives, their liberties, their consciences are deare to me: so I will have their names, lives, liberties, and deaths pretious in my peoples sight.

What rater then the influences of my grace from my supereminent grace? Yet that have I bestowed upon my jewels,

els, what is purer then the garments of my salvation? Yet that have I given to my choisest ones? and what more pretious then my deerest blood? yet that I give to my deerest saints. As I cause the sweet influence of the Plejades to rest upon and in the plants of the feild, so I cause the sweet influence of my grace to rest and abide in my peculiar people: and shal not mine distribute their goods, make known their gifts, and spend their lives each for other? 1 John 4. 10. 11. *In this was manifest the love of God towards us, bacause that God sent his only begotten sonne into the world, that we might live through him, herein is love, Not that we loved God, but that he loved us, and sent his sonne to be the propiciation for our sinnes, Beloved, if God so loved us, we ought also to love one another.* I have loved mine with a faithfull love, am I not that faithfull witnesse? I witnesse faithfully, are my promises yea and Amen, and am not I yea and Amen? doe I sanctifie mine with my truth? and am I not the truth it selfe: If mine have infirmities and failings, I tell it not in the gates of *Gath*, nor in the streets of *Askelon*, I carrie not the failings of my people from the throne of my grace to the barr

of my justice, but I free them from the barr of justice, and acequite them before the throne of grace. And shall not mine love mine, with a faithfull love, and an intire affection? what in word, in tongue, in lookes, in shadowes? No, But in sincerity of spirit, and faithfullnesse of heart, not speaking evill of mine, as *Doeg* did of *David*, not uncovering the shame of mine as *Ham* of *Noah*, but speking gratiously of mine as *Jonathan* of the Lords anoynted. Anfwering my Commission. 1 John 3. 18 *My little children let us not love in word neither in tongue, but in deed and in truth.* I have loved mine freely. They were vessells of wrath, bound under the chaines of hell, death and darkenesse, under the black clawes of that roaring Lyon the Devill, not withstanding, I looked upon them in mercy, I regarded not the multitude of their performances, the beauty of their righteousnesse, & the excellency of their gifts, I made the beggar to sit amongst Princes. 1 *Sam.* 2. 9. *He raiseth up the poore out of the dust, & lifteth up the begger from the dunghill, to set them amongst Princes, and to make them inherite the throne of*

glory

glory: *For the pillars of the earth are the Lords, and he hath set the World upon them,* I make the offcurings of the earth through my blood, Kings and Priests to God my father, Apoc. 1. 5. 6. *And from Jesus Christ who is the faithfull witnesse, and the first begotten from the dead, and the Prince of the Kings of the earth unto him that hath loved us, and washed us from our sinnes in his owne blood. And hath made us Kings and Priests unto God and his father, to him be glory & dominion, for ever & ever Amen.* I made the distressed vallies of death and darkenesse, to injoy an inheritance amongst my sanctified by faith that is in me. Acts 26. 18. *To open their eyes, and to turne them from darkenesse to light, and from the power of Satan unto God, that they may receive the forgiveneſſe of sinnes, and inheritance amongst them that are sanctified by faith that is in me.* And shall mine not love mine? in sheep skins & goats skins, as if they weare the cloth of gould beset with Diamonds? if they were upō the dunghil, as if they were the greatest, the honourable the richest, and the noble. Shall they not eye the weake, the meanest and the poore of my redee-

med ffocke, as well as the fat, & lusty of my flocke beloved? Jam. 2. 3, 4, 5. *And yee have respect to him that weareth the gay cloathing, and say unto him sit thou heare in a good place. And say to the poore stand thou there, or sit here under my foot-stoole, are yee not partiall in your selves, and are become judgers of evill thoughts. Hearken my beloved brethren: hath not God chosen the poore of this world, rich in faith, and heires of the kingdome which he hath promised to them that love him.* I have loved mine so dearely, that I have layd down my life for mine, I might have reasoned and said, these are Rebels against my glory, Traytours against the throne of my grace, Transgressours of my divine and purest law, they have undervalued my word of gratious reconciliation, they have despised the word of my sanctification, and they have disrespected the doctrine of free and plentious redemption. Who have advanced their owne righteousnesse above my righteousnesse? if not they, Who hath set their posts by my posts? if not they, Who hath disesteemed the blood of my covenant? if not they, and

shall

shall not mine love mine to the death? yea, if I the great shepheard, the tender Bridegroome, the pleasant vine and King of my Church have layd down my life for my Church, shall not the sheep, the spouse, the branches and subjects of my kingdome lay downe their lives for each other? O my people, I am the searcher of the hearts and tryer of the raines, I walke in the midst of the golden Candlesticks, to see what love is or should be in the midst of my people. I see my sick not visited, my poore debased, my naked unclothed, my hungrie and thirsty not satisfied, my deares Jewells slandered, my pretious servants defamed, and those that speake the truth disdained. In stead of patience, prudence, gentlenesse, mildnesse, and gratiousnesse of spirit, there is backebiting, lying, crying and slandering in every corner of the City. But have they not cause to tender one another dearly? are they not fellow Citizens and of the houshould of my father? Ephes. 2. 19. *Now therefore yee are no more strangers and forreners, but fellow citizens with the saints and of the*

houshould of God. Are they not my branches whom I esteeme most deerely. John 15. 5. *I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can doe nothing.* Are they not they that are called to communion with mee that am their deare Lord and Master. 1 Cor. 1. 9. *God is faithfull, by whom yee were called unto the fellowship of his Son Jesus Christ our Lord.* They are not base but noble, all the Kings and Monarches under heaven are not comparable to one of the Kings that I have made to God my Father through my blood most pretious. They are Kings of earthly Kingdomes, mine of heavenly and celestiall Kingdomes: They are Kings by a Royall progenie, mine are Kings through my blood undefiled, they have crownes of pure gold & pretious stones, mine have crowns of life and righteousnesse, they have guards of men to attend them, mine guards of Angells & the beloved saints. Heb. 1 last. *Are they not all ministring Spirits, sent forth to minister for them who shall bee heirs of Salvation.* Their cloth is better then

then the cloth of gold, their riches better then the riches of Jewells, and their wealth more excellent then the wealth hid in the ſands. Though the devill would devoure them, I will ſave them, though the fleſh make war with them, I will ſupport them, though death would deſtroy them, I will give them my ſalvation. Haback. 3. 13. *Thou wenteſt forth for the Salvation of the people, even for Salvation with thine anoynted, thou woundeſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah.* I am their King, and ſhall not I command them!? their Bridegroome, and ſhall not I will them?? their loving Mediatour, and ſhall I not wiſh them to love on another? I know, if I cõmand them to endure bounds, chaines & impriſonments for my ſake, that they will obey me, I know if I cõmand them to endure poverty for my poore, penurie for my diſtreſſed, miſerie for my afflicted, that they will ſubject to me. My voice is as deare to them as heaven, my commands as acceptable as my joyes; and my wiſhes. As my love, my glory

and my righteousnesse. Therefore they will answere my command of love: as it is recorded. John 15. 12. *This is my commandement, that ye love one another, as I have loved you.*

A

A CONFESSION OF OVR FAITH, *According to the Order of* the GOSPEL.

First.

WEE beleeve that Jesus Christ is the Eternall Sonne of God, who was with the Father before the world was; Appointed by an Eternall Election Mediatour, Redeemer and Reconciler of all those whom the Father out of his Eternall and free love had ordained unto Eternall Life. John 1.14. *And the word was made flesh, and dwelt among us, and wee beheld his glory, the glory as of the onely begotten Sonne*

of the Father full of grace and truth. John 1. 18. No man hath seene God at any time, the onely begotten Son which is in thy bosome of the Father, he hath declared him. John 17.3. And this is life Eternall, that they might know thee the only true God and Jesus Christ whom thou hast sent.

Secondly.

WE beleeve that it was the Fathers divine pleasure to ordaine Jesus Christ to bee King over his Church, & peculiar, and the sole & only Prophet from which the Church should receive all her treasures of Divine & rarest wisedome. Ephes. 1. 21, 22, 23. *Far above all principalitie, and power, and might, and dominion, and every name that is named not only in this world, but also in the world to come. And hath put all things under his feet, and gave him to be head over all things to the Church which is his body, the fulnes of him that filleth all in all. Deut. 18. 18. I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. Col. 1. 3. Wee give thankes to God and the*

Father

Father of Jesus Christ our Lord praying alwaies for you.

Thirdly.

WEE beleeve that the Church of Jesus Christ was freely chosen and selected out of the free and eternall love of the Father resting in the bosome of Jesus Christ: to the end that it might be partaker of all the heavenly treasures of divine grace and righteousnesse, made conformable to the will of God the heavenly Father, and to the minde of Jesus Christ the blessed and glorious Redeemed. Ephes. 1. 4, 5. *According as hee hath chosen us in him before the foundation of the world, that wee should be holy and without blame before him in love, having predestinated us unto the Adoption of Sonnes by Jesus Christ to himselfe, according to the good pleasure of his will.* 2 Pet. 1. 4 *Wherby are given unto us exceeding great and pretious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.* Rom. 8. 27. *And he that searcheth the hearts knoweth what is the mind of the spi-*

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rit, because hee maketh intersession for the Saints according to the will of God.

Fourthly.

WEE beleeve that Jesus Christ the Lord of life and salvation laid downe his life in speciall for her according to the absolute and divine appointment of the Father, to the intent that hee might confirme upon her the supereminent riches of glory, the exceeding riches of mercy, and the marvilous dispensation of his marvilous Kindnesse which proceedes alone from his free and divine pleasure. Acts 20. 28. *Take heede therefore unto your selves, and to all the flocke over which the Holy Ghost hath made you overseers, to feede the Church of God, which he hath purchased with his own blood.* Rom. 8. 32. *He that spared not his own Son, but delivered him up for us all, how should he not with him freely give us all things?* Eph. 5. 25. *Husbands love your wives even as Christ loved the Church, and gave himselfe for it.* Apoc. 5. 9. 10. *And they sang a new song, saying; thou art worthy to take the booke, and to open the seales thereof, for thou wast slaine, and hast redeemed us to*

God

God out of every kindred, tongue, and people, and nation, and hath made us unto our God Kings and Priests, and we shall raigne on the earth. Col. 1. 27. To whom God would make knowne what is the riches of the glory of this mistery among the Gentills which is Christ in you the hope of glory. Eph. 2. 7. That in ages to come he might shew the exceeding riches of his grace, in his kindnesse towards us through Christ Jesus.

Fiftly.

WEE beleeve that the Church which hath beene redeemed by the pretious bloud of our Lord and Master, that she hath received the spirit of Adoption, Glory, Sanctification and obsignation: to the intent that she might be absolutely assured of everlasting glory of God the Father, the pretious riches of grace in Jesus Christ, and the promises which are in Christ yea and Amen. Vnto the praise and glory of the Father. Rom. 5. 2. *By whom also we have accesse by faith into this grace, wherein we stand and reioyce in hope of the glory of God.* 1 Cor. 1. 30. *But of him are ye in Christ Jesus who*

of

of God is made unto us wisedome, and righteousnesse, and Sanctification and Redemption. 2 *Cor.* 1. 20. *For all the promises of God in him are yea, and in him Amen unto the glory of God by us.*

Sixtly.

WEE beleeve that Jesus Christ having paid an Eternall price and ransome to his Father in the behalfe of his Church and peculiar, therefore the price in it selfe being eternall, infinite and unmeasurable, doth comprehend in it selfe a remedie for the miseries of All mankinde whatsoever. *Mat.* 20. 28. *Even as the Sonne of man came not to bee ministred unto, but to minister, and to give a ransom his life for many.* 1 *Tim.* 2. 6. *Who gave himselfe a ransome for all to be testified in due time.*

Seventhly.

WE beleeve that the Gospel of Jesus Christ is a Gospel universall, and is to be preached amongst all creatures whatsoever: to the intent that the Father

Father of eternall love and mercy might single out his people out of the world, shew forth the dignity of his owne Son, manifest the marvilous riches of his owne glory, and leave the Creature without excuse. *Mat.* 28. 19. *Goe yee therefore and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost.* *Col.* 1. 23. *If ye continue in the faith, grounded and setled and bee not moved away from the hope of the Gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I am made a Minister.* *Eph.* 2. 12. *That at that time ye are without Christ, being Aliens from the commen wealth of Israel, and strangers from the Covenant of grace, having no hope. And without God in the world.* 1 *John* 5. 10. *He that beleeveth me the Sonne of God, hath the witnesse in himselfe, he that beleeveth not God, hath made him a lier, because hee beleeveth not the record that God gave of his Sonne.* *John* 3. 18. 19. *Hee that beleeveth one him, is not condemned, but hee that beleeveth not is condemned already, because hee hath not beleeved in the name of the only begotten Son of God. And this is the condemnation that*

light

light is come into the world, and men loved darkenesse more then light, because their deeds were evill.

Eighthly.

WE beleeve that the Church being called by the word of life and salvation to participate of the glorious riches of Christ, is bound by an everlasting bond of love, and favour to yeeld all loyall obedience and subjection to Jesus Christ her Lord and Master. 1 Cor. 1. 9. *God is faithfull, by whom ye were called unto the fellowship of his Sonne Jesus Christ our Lord.* Rom. 12. 1, 2. *I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable sacrifice, and be not conformed to this world, but bee transformed by the renewing of your minde, that ye may prove what is that good and acceptable and perfect will of God.*

Ninthly.

WEE beleeve that the Church of Jesus Christ is presented glori-

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ous in the sight of God her heavenly Father through union with Jesus Christ, and her interest in her royall robes of righteousnesse. Phil. 3. 9. *And being found in him, not having mine owne righteousnesse which is of the Law, but that which is through the faith of Christ: the righteousnesse which is of God by faith.* Isay 61. 10. *I will greatly reioyce in the Lord, my soule shall be ioyfull in my God, for hee hath cloathed me with the garments of Salvation, hee hath covered me with the robe of righteousnesse as a bridegroome decketh himselfe with ornaments, and as a bride adorneth her selfe with her Jewells.*

Tenthly.

WE beleeve that neither sin, the Law, nor Justice is any cause of her chastisement; onely the free and deare love of her deere Father; to the end that he might teach her the way to glory, weaken the power of the flesh, and make her live by faith and love before him all her dayes. *Heb.* 12. 6. *For whom the Lord loveth he chasteneth, and scourgeth every sonne whom hee receiveth.* Apoc. 3. 19. *As many as I love, I rebuke*

and

and chasten, be zealous therefore and repent. Psal. 119. 6, 7. Then shall I not bee ashamed, when I shall have respect to all thy commandements: I will praise thee with uprightnesse of heart, when I shall have learned thy righteous judgements. 2 Cor. 12. 7. And least I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, least I should exalted above measure. 1 Pet. 1. 6, 7. Wherein ye greatly rejoyce, though now for a season if needebe ye are in heavinesse through manifold temptations, that the triall of your faith being much more pretious then of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Iesus Christ.

Eleventh.

WE beleeve that although her God and father is in every place, and beholds all things, and by consequence seeth sin as it is in the flesh: not withstanding, having presented her just by the act of Reconciliation through the blood of the Sonne of God. Justified her through the none imputation of iniquitie,

tie, and made her ſtand in Chriſt for ever through union with him; hence ſhe ſtands in his ſight for ever without ſpot or wrinckle. Heb. 4. 13. *Neither is there any creature that is not manifeſt in his ſight, but all things are naked and open unto him with whom we have to doe.* 2 Cor. 5. 17. *Therfore if any man be in Chriſt, he is a new creature. Old things things are paſt away, behold all things are become new.* Col. 1. 22. *In the body of his fleſh through death, to preſent you holy, & unblamable, & unreproveable in his ſight.* Epheſ. 5. 27. *That he might preſent to himſelfe a glorious Church, not having ſpot or wrinckle or any ſuch thing, but that it ſhould be holy and without blemiſh.*

Twelfe.

WE beleeve, that though in the dayes of *Adam* we with *Adam* ſtood under the old Covenant; yet that Covenant is wholy abolished, and that now injoying the law of faith, mercy & peace; we ſtand for ever under that covenant which hath beene propoſed in Chriſt, hence it comes to paſſe, that we are freed abſolutely from the law of ſin and death, and are brought under the

Law

Law of freedome and life. Jer. 31. 32. 33. *Not according to the Covenant that I made with their Fathers in the day when I tooke them by the hand to bring them out of the land of Egypt, which Covenant they brake, although I was a husband unto them saith the Lord. But this shall be the Covenant that I will make with the house of Israel after those dayes saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.* Heb. 8. 6. *But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better Covenant which was established upon better promises.* Rom. 8. 2. *For the law of the spirit of life in Christ Jesus hath made me free from the law of sinne and death.*

Thirteenth.

WE beleeve that the Saints are to be a deare, a tender, and a loving people, from the love that is given them in and through Jesus Christ, and are bound to walke in the bond of Love, to the intent that they may shew themselves children of light, hold forth the love of Jesus Christ, and the glory of God

God their heavenly and deareſt Father. *John* 15. 12. *This is my Commandement that ye love one another as I have loved you.* *John* 17. 22. *And the glory which thou gaveſt me, I have given them that they may be one; even as we are one.*

Fourteenth.

WE beleeve that the expreſſions of this love ſtands not onely in in the communion of gifts, but alſo of goods, inſomuch that is it poſſible they are to live in one body as one common wealth; nothing differing from the ſtate of the Churches in the City of Jeruſalem. Acts 2. 44, 45. *And they that beleeved were together, and had all things common, and ſold their poſſeſſions and goods, and parted them to all men as every man had neede.*

Fifteenth.

THe Saints are to be a quiet peaceable and loving people, ſith they are of the Kingdome and patience of Jeſus Chriſt, God hath called them to peace, having given them a command to have

peace

peace with all, and love towards all men. *And he shall judge among the nations, and shall rebuke many people, and they shall beate their swords into plowshares, and their speares into pruning hookes, Nation shall not lift up swords against Nation, neither shall they learne warre any more.* Isay 65. 25. *The Wolfe and the Lambe shall feede together, and the Lyon shall eate straw like the bullock, and dust shall be the serpents meate, they shal not hurt nor destroy in all my mountaines saith the Lord.* Apoc. 13. 10. *He that leadeth into captivity shall goe into captivity, he that killeth with the sword, must be killed with the sword; Here is the patience and the faith of the Saints.* Apoc. 12. 11. *And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.*

Sixteenth.

WEE beleeve that those that are to enter into a Churches estate, are to make known to the Church their experience of the Spirit and faith in Jesus Christ, insomuch that none are to bee admitted into a Churches state but such as are cordiall in their faith, and experemen-

perementall through communion with the Lord Jeſus. Acts 8. 37. *And* Philip *ſaid, if thou beleeveſt with all thine heart, thou mayeſt, and he anſwered and ſaid, I beleeve that Jeſus Chriſt is the Sonne of God. Acts* 10. 47. *Can any man forbid water, that theſe ſhould not be baptized which have received the holy Ghoſt as well as we. Acts* 9. 26, 27. *And when* Saul *was come to* Jeruſalem, *hee aſſayed to joyne himſelfe unto the Diſciples, but they were all affraid of him, and beleeved not that he was a Diſciple, but Barnabas tooke him and brought him to the Apoſtles, and declared unto them how he had ſeene the Lord in the way, and that hee had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus, &c.*

Seventeenth.

WEE underſtand that although their ought to be an eſpeciall love of the Saints one towards another, notwithſtanding, they are to ſhew themſelves loving, courteous, and gentle to all that are without; not reproaching but praiſing, praying and bleſſing God for all that hate them. Mat. 5. 44, 45, 46. *But I ſay unto you, love your Enemies, bleſſe*

them that curse you, doe good to them that hate you, and pray for them which dispitefully use you, and persecute you. That ye may be the children of your Father which is in Heaven: for he maketh his Sun to rise on the evill, and on the good, and sendeth raine on the just, and on the unjust. For if ye love them which love you, what reward have ye? Doe not even the Publicans the same?

FINIS.

TRust ye not in a friend, put ye not confidence in a guide: keepe the doores of thy mouth from her that liethin thy bosom. Therfore I will look unto the Lord: I will waite for the God of my salvation, my God will heare me. Isa. 50. 6, 7. I gave my backe to the smiters, and my cheekes to them that plucked off the haire: I hid not my face from shame and spitting. For the Lord will helpe mee, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

VVE judge no man. If any man is contrary minded, God shall reveale it according to his Divine Love and rarest Mercy in the beloved.